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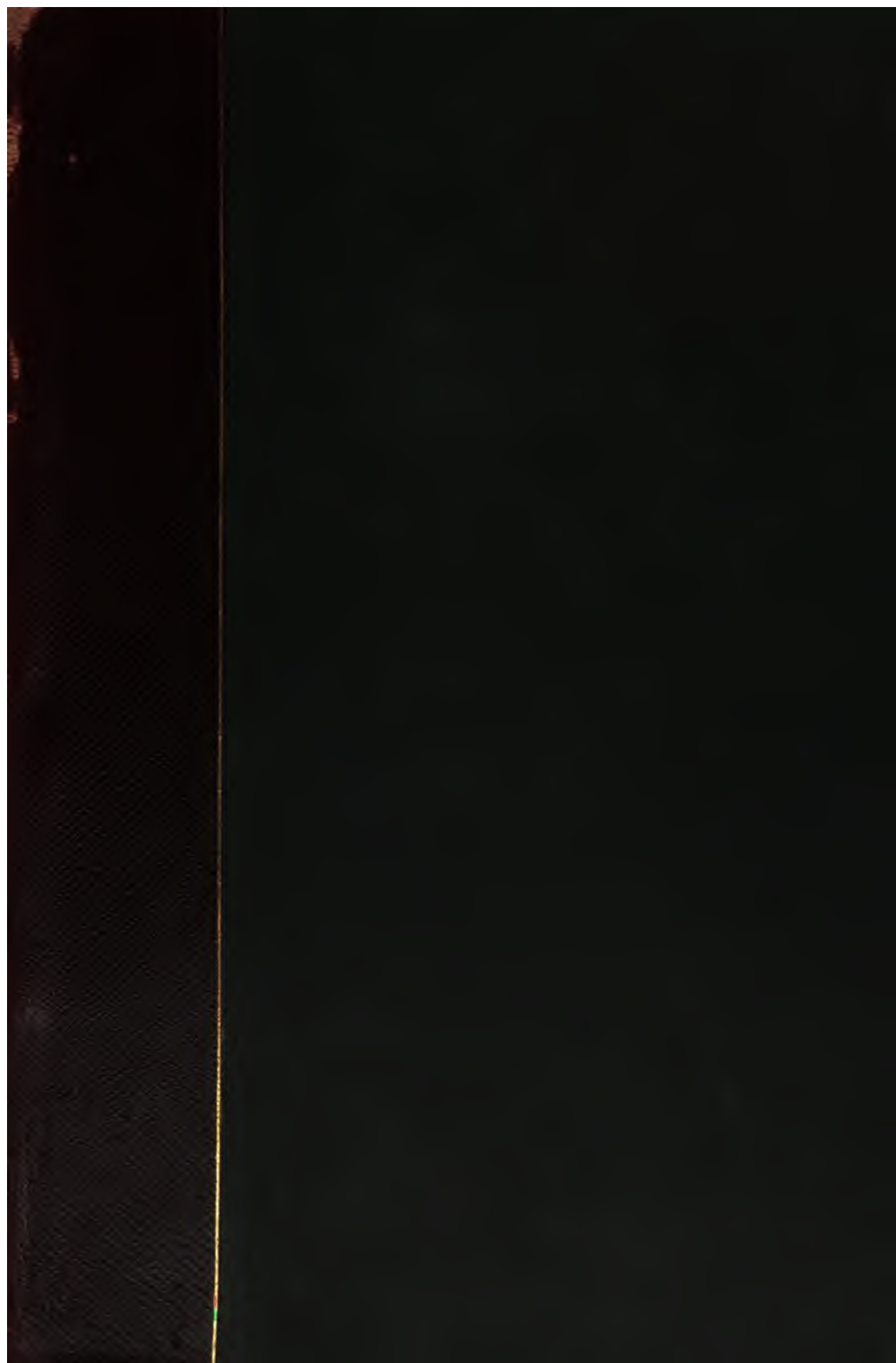
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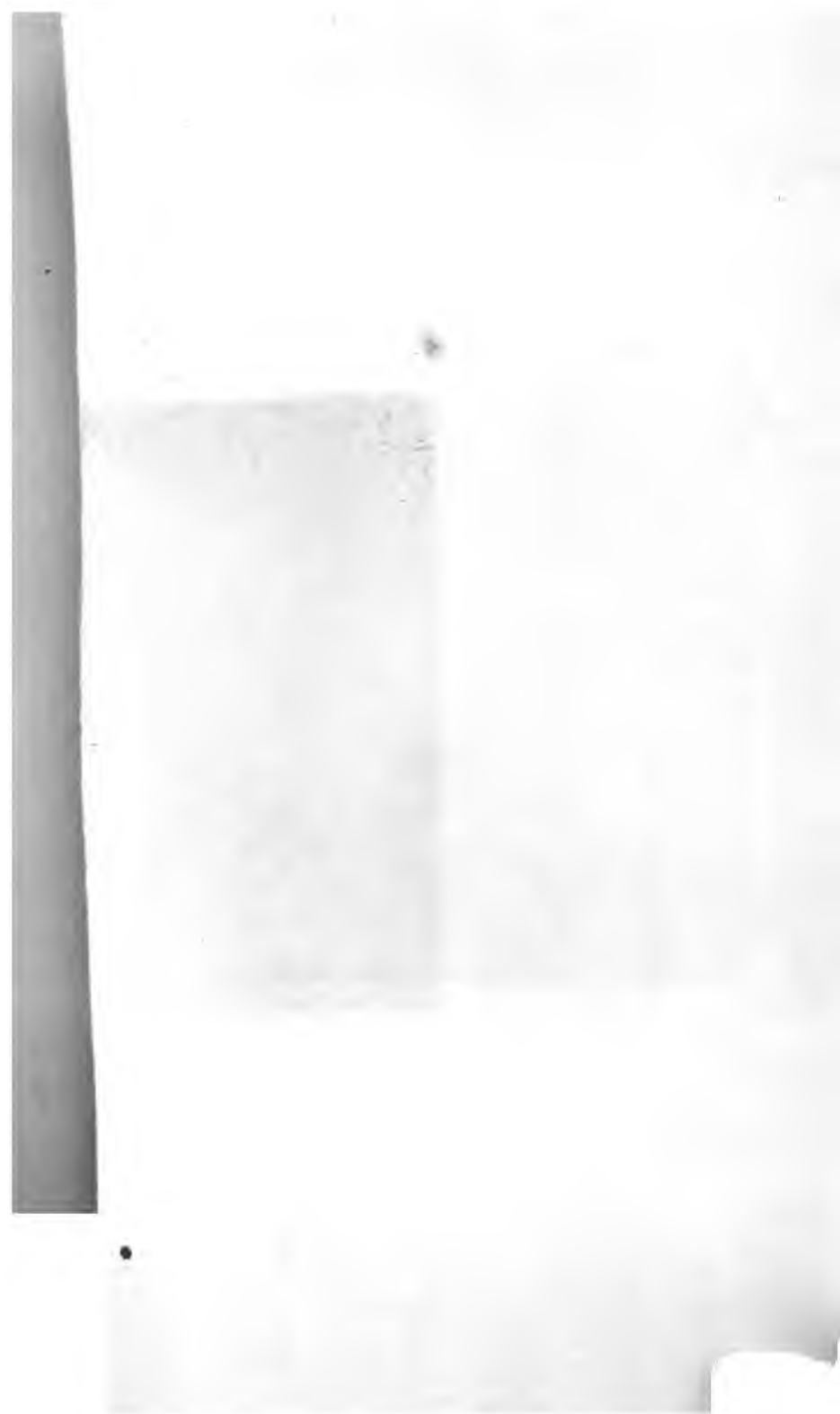
The Scottish Text Society

LEGENDS OF THE SAINTS

(MS. Cambr. Univ. Libr. Gg II. 6.)







ye pteps to elyht qd  
to elyht frim ym dnyer dnt  
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of dnt dnt dnt dnt  
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# LEGENDS OF THE SAINTS

IN THE

**Scottish Dialect of the Fourteenth Century**

EDITED FROM THE UNIQUE MANUSCRIPT IN THE  
UNIVERSITY LIBRARY, CAMBRIDGE

WITH

*INTRODUCTION, NOTES, AND GLOSSARIAL INDEX*

BY

W. M. METCALFE, D.D.

VOL. I.

*INTRODUCTION AND TEXT*

Printed for the Society by

WILLIAM BLACKWOOD AND SONS  
EDINBURGH AND LONDON

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*Facsimile of MS. fol. 73<sup>a</sup>,*

*at beginning*

## CORRECTIONS.

### VOLUME I.

*The figures refer to page and line.*

P.	L.	
24	606.	<i>So MS., but for presence read presone.</i>
42	469.	<i>" " cristine throw read throw cristine.</i>
57	971.	<i>" " laith read lach, and for lysing read lyfing.</i>
80	605.	<i>For manauce read manance.</i>
85	775.	<i>So MS., but for fere read fore.</i>
"	776.	<i>Whole line read with ene behald of hym the sycht.</i>
88	868.	<i>So MS., but for outare read outane.</i>
95	1129.	<i>Delete last comma.</i>
100	104.	<i>Delete comma after here.</i>
101	133.	<i>Insert [nocht] before now.</i>
103	215.	<i>For pane read þane.</i>
104	250.	<i>For atye read ayre.</i>
112	104.	<i>For condampynt read condamnyt.</i>
113	134.	<i>For sovnd read fovnd.</i>
133	147.	<i>So MS., but for euire read entre.</i>
140	382.	<i>For sychare read sythare.</i>
145	584.	<i>Omit [it].</i>
217	304.	<i>For ayre read aþre.</i>
269	469.	<i>For hyme-se[!s]ine read hyme-se[!s]fine.</i>
313	586.	<i>For sowit read sollit.</i>
329	1149.	<i>For thur[s]day read fur[s]day.</i>
348	289.	<i>Delete colon.</i>
377	146.	<i>For be-come read be come.</i>
423	746.	<i>Insert comma after rostyþ.</i>
445	139.	<i>For in-twa read in twa.</i>
488	243.	<i>For he his read be his.</i>

## INTRODUCTION.

---

### I.—THE MANUSCRIPT.

1. THE MS. from which the text in this and the following volume is printed is in the University Library, Cambridge, where it bears the press-mark Gg II. 6, and, with the exception of the transcript which was made some years ago, and more recently corrected by Mr Rogers of the University Library, Cambridge, for the purposes of the present edition, is the only MS. copy of this collection ✓ of the Legends of the Saints which is known to exist. It was formerly in the library of Dr John Moore, who, after being bishop of Norwich, was translated, July 31, 1707, to the see of Ely, where he died July 31, 1714, in the sixty-seventh year of his age. Moore was a native of Market Harborough in Leicestershire, a student of Clare Hall, and subsequently chaplain to Finch, Keeper of the Great Seal, and afterwards Earl of Nottingham, to whom he probably owed his preferment. He appears to have been a collector of books. In 1715 his library, of which our MS. formed a part, was purchased by George I. for 6000 guineas and presented to the University of



Cambridge. On the last fly-leaf of the MS. occur the words, "Ketherine Greham with my hand Finis," in the handwriting of the seventeenth century, which may perhaps justify the inference that a now unknown Catherine Graham was formerly its possessor.

2. The MS. is eleven inches in length, three and thirteen-sixteenths broad, and two and a half inches thick. The paper was once probably white; it is now of a dirty white or whitey-brown colour, the combined effect probably of age and use. It is in a fair state of preservation, and has been tenderly dealt with by the binder. The original stamped brown calf binding of the fifteenth century, from which the clasp is wanting, still remains, but in a somewhat dilapidated condition, and bearing signs of ancient repairs. The sheets are loose and the binding is separate. At the beginning there is an index, with the names of the Saints in Latin and the numbers of the Legends; the fly-leaf at the end, on which Ketherine Greham has written her name, seems to have been used at some time by a Scots man or woman for making memoranda upon. The writing is scarcely legible, but such words as "item tua sarkis" and "item twa bandis" can be made out. For the purpose of fastening some of the leaves together, apparently insertions, the binder has used a strip of parchment, once intended to bear a charter, with the words "Jacobus dei gratia rex Scottorum," &c., written upon one side in a fifteenth-century hand.

3. The MS. appears to have had originally 364 leaves, each of them written on both sides. The pagination, done by a later hand, leaps at once from 300 to 331, and appears to have continued consecutively, except that there is another leap from 332 to 334, so that the last folio

bears the number 395. The number of lines to the page varies. At first there are from 50 to 56; then 48, 46, 43, 40; but generally about 43. The handwriting belongs to the Scottish type of the fifteenth century, ✓ and is small, cursive, careless, and very difficult to read. In one or two places it is illegible. The greater part of the writing is by one hand. Two other principal hands have been employed upon it, apparently for the purpose of filling in what for some reason or other had not been put in by the principal copyist. These passages have all been noted by Dr Horstmann.<sup>1</sup> They are also indicated in the footnotes to the text, and need not be repeated here. There are a number of lacunæ in the text. One of the most serious is that at the end of Clement (XXI.), where foll. 148, 149, are wanting. They were in existence when the transcript was made, but are now apparently lost. A leaf containing the beginning of the Katharine legend is also missing. A lacuna of indefinite length occurs between foll. 1 and 2. Besides these, and many others of less extent, a leaf fails after fol. 201 (Machor, 1004, 1005), and after fol. 347, with the conclusion of St Ninian and the beginning of St Agnes. The text is frequently glossed by one or more later hands. Sometimes the text is explained by a more modern word—as, *e.g.*, “browkis” is glossed with “in-joyeh” (*sic*); but more frequently, indeed almost on every page, with the Latin of the ‘*Legenda Aurea*,’ followed by L.h. or h.L.—*i.e.*, ‘*Lombardica Historia*.’ On the margin of fol. 22 the beginning of the Lord’s Prayer is written in a bold hand. The legends follow each other immediately; the name of the Saint whose

<sup>1</sup> ‘*Altenglische Legenden*.’ *Neue Folge*. Heilbronn, 1881. Pp. lxli-ii.

legend it is written at the top of the page, at first with red ink, but after fol. 14 in black. Most of the initial letters are wanting, though, as usual, the spaces are left for them.

4. The spelling of the MS. is, to say the least, extremely irregular. It is sufficiently regular to allow of the dialect and the approximate date of the transcription being fixed ; but within these limits it varies in almost every other line. Within half-a-dozen lines, for instance, we may have "wes," "was," "wase," "wer," "were," "ware," "haf," "haue," "haff"; sometimes a final *e* is added, and quite as often it is omitted ; in some places we have "þu is," and in others "þu art"; at times the imperative of the verb is given in the old way, and at other times it is not ; proper names have their spelling dealt with in the most capricious manner imaginable, and are sometimes metamorphosed almost beyond recognition. Whether all this was characteristic of the copy or copies used by the transcribers, or due to the caprice, ignorance, or carelessness of the transcribers themselves, or whether the different spellings—*e.g.*, "wes," "wase"—represent different modes of pronunciation, it is perhaps impossible now to tell. The impression frequently produced by the MS. is that the scribe wrote from dictation, and being thoroughly indifferent to the uniformity of his spelling, put down what letters seemed to him at the moment best fitted to represent the sound.

## II.—CONTENTS OF THE MANUSCRIPT.

1. The MS. contains : (1.) The legends of the Apostles, with a Prologue. The legends of St Paul and St Matthias are included. Those of St Simon and St Jude are told

together under the heading "Simon and Jude." The story of Judas Iscariot is related in the legend of Matthias. The legend of St Paul contains the history of Nero; that of James the Less, the story of the destruction of Jerusalem. (2.) The legends of the Evangelists St Mark and St Luke, also with a Prologue. On these follows the legend of Barnabas, with an introduction explaining the reason why his story is given here, and not included among the legends of the Apostles (XV. 1-42). (3.) The legends of Mary Magdalene and Martha as those of two principal women of the Gospels. (4.) The legend of Mary of Egypt. (5.) A group of nine legends—those, viz., of Christopher, Blaise, Clement, Lawrence, the Seven Sleepers, Alexius, the three Julians, with that of the Emperor Julian, Nicolas, Machor. (6.) A group of eight legends, mostly of women—viz., Margaret, Theodora, Eugenia, Justina, Pelagia, Thais, but including those of Eustace (Placidus) and George, "oure lady knyght." (7.) A group of five legends—viz., those of John the Baptist, Vincent, Adrian, Cosmas and Damian, and Ninian. (8.) Lastly, a group of ten legends of virgins—viz., Agnes, Agatha, Cecilia, Lucy, Christina, Anastasia, Euphemia, Juliana, Thecla, and Katharine.

2. The principle underlying this arrangement, or whether any principle underlies that of the whole series, is not clear. That the order in which the saints occur in the Calendar is not followed is obvious. For the first twelve legends, according to the statements in the text, the author adopts an entirely different principle of arrangement. Peter's is given first, for the reason that—

"Petir prince wes of þame all,  
at apostulis now we call."

—Prol. 170, 171.

The reason why the legend of Paul follows, as stated in the legend itself, is—

"Ande sene sum thinge is sad here  
of paule, þat was peteris fere,  
of hym mare ȝet will I tell,  
before his deid as hym befell,"—

though probably the real reason is that, like St Peter, St Paul was regarded as a prince of the Apostles, the two being usually placed on an equality, though the Apostle of the Circumcision is, as a rule, if not invariably, placed first. The position of the remainder is fixed by the order in which the Apostles are supposed, according to the tradition received by the author, to have spoken the articles in the Apostles' Creed.<sup>1</sup> This is indicated in the legends of Thomas, James the Less, Philip, and Bartholomew, and distinctly stated in the legend of St John (V. 1), where, however, he is called the "thred" instead of the "ferd," or, according to the reckoning adopted in Bartholomew (l. 3), the fifth. According to the same reckoning, James the Less is in the seventh, and not

<sup>1</sup> The common tradition is—

- |                    |  |
|--------------------|--|
| 1. Petrus          | dixit, Credo Deum Patrem omnipotentem, &c.     |
| 2. Andreas         | " Et in Jesum Christum, Filium Ejus, &c.       |
| 3. Jacobus         | " Qui conceptus est de Spiritu Sancto, &c.     |
| 4. Joannes         | " Passus sub Pontio Pilato, &c.                |
| 5. Thomas          | " Descendit ad Inferno, &c.                    |
| 6. Jacobus (Minor) | " Adscendit ad cœlos, &c.                      |
| 7. Philippus       | " Inde venturus est judicare vivos et mortuos. |
| 8. Bartholomæus    | " Credo in Spiritum Sanctum.                   |
| 9. Matthæus        | " Sanctam Ecclesiam Catholicam.                |
| 10. Simon          | " Remissionem peccatorum.                      |
| 11. Thaddæus       | " Carnis resurrectionem.                       |
| 12. Matthias       | " Vitam æternam.                               |

For another form of this tradition see the note to VI. 2.

"þe sexte degre." Notwithstanding these discrepancies, however, it is evident that what the author had in view was to arrange, if not to write, these legends in the order in which the names of the Apostles occur in the tradition referred to.

The two legends St Mark and St Luke are placed next, as being those of Evangelists who were not Apostles, but who as Evangelists occupy a position of greater eminence than Barnabas. The legend of Barnabas comes next, as that of one who was a companion of Apostles, and one of the three chosen from the "lxx & twa,"

"þat criste assignit for to be  
In helpe his wark to suple,  
as in þe ewangel 3e ma red  
of luk, wil 3e tak hed."

—XV. 29-32.

The reason for placing the two legends of Mary Magdalene (who represents both Mary of Magdala and Mary the sister of Lazarus) and Martha after these is obvious. They were, next to the Virgin Mother, the two principal women of the Gospels, and consequently find a place next to the legends of Apostles and apostolic men, and Mary first, because she is "callyt co-apostol" (l. 49).

So far the arrangement is clear. The difficulty is to account for the order of the rest. Dr Horstmann divides them into seven groups, determined partly by the character of the saints and partly by the contents and aim of the legends, the idea of each being generally set out as its introduction. The classification he suggests is as follows :  
(1.) Mary of Egypt, placed at the head of the series, probably because of the similarity of her legend with that of Mary Magdalene. (2.) Four Martyrs—Christopher, Clem-

ent, Blaise, and Lawrence, all helpers of men in times of peril. (3.) The Seven Sleepers, as affording a transition to the next. (4.) Four Confessors—viz., Alexius, in the introduction to which the three “statis” of men, matrimony, continence, virginity, of which last Alexius is taken as an example, are spoken-of; the three Julians (especially Julianus Hospitator), Nicolas, and Machor. (5.) A group of eight, the general idea of each of which, he suggests, is the victory over temptation and Satan. At the head of it stands Margaret, the noble virgin and martyr, who overcame and bound the devil; then Eustace (Placidus), and after him the women Theodora, Eugenia, and Justina, the last two being martyrs; next George, “our lady knyght”; and lastly, the two penitents, Pelagia and Thais or Thadea. (6.) A new group of Martyrs, at the head of which stands John the Baptist, who is also taken as a representative of the prophets. Then follow Vincent, Adrian, Cosmas and Damian, who are mentioned in the office of the Mass; and lastly Ninian, with which the collection, in the opinion of Dr Horstmann, seems originally to have concluded. (7.) A group of Virgins, in loose order—viz., Agnes, Agatha, Cecilia, Lucy, Christina, Anastasia, Euphemia, Juliana, Thecla, and Katharine. When arranging the legends, the author, Dr Horstmann believes, had constantly floating before his mind an order based upon the way in which the names of the saints are grouped together in the Litany—Apostles, Martyrs, Confessors, and Virgins—and adhered to it when arranging the first twelve (I.-XII.) and the last ten (XLI.-L.), but held very loosely by it when arranging the rest (XIII.-XL.) As a matter of fact, except in the first fifteen or seventeen it is entirely departed from, and in the legends XVIII.-XL. the legends of Martyrs and

Confessors are mixed up almost indiscriminately. This alone, I think, is quite sufficient to show that notwithstanding the method adopted with the first fifteen or seventeen legends, in the arrangement of the collection as a whole no definite principle has been followed or attempted. Had any such methodical arrangement for the whole series been adopted or intended, it is next to certain that it would have been carefully carried out.

3. The order in which the whole of the legends stand seems to me, with the exception of the first twelve or fourteen, to be for the most part fortuitous, and to have been determined not by any settled plan as to their position, but by the supply of what printers call "copy." The MS. is not an author's original MS. In no case have we the holograph of a legend. They are all copies,—in all probability copies of copies. Anyhow, the whole series, I imagine, is a collection put together bit by bit, and in the following way. The principal scribe (or the person by whom he was commissioned) managed to obtain a copy, and that not a perfect one, of the first twelve or fourteen legends, and transcribed it. When the transcription was finished, the idea occurred to him of increasing the collection by adding copies of such sacred legends as he could fall in with, or perhaps had in the meantime procured. To the first fourteen, assuming that XIII. and XIV. were by the same hand as those preceding them, he added the legend of Barnabas; then those of Mary Magdalene and Martha, next Mary of Egypt; then the legends of the four Confessors which follow. That of the Seven Sleepers was his next "find." Then he seems to have fallen in with an MS. containing XXIV.-XXVII. The eight which follow (XXVIII.-XXXV.) are



arranged on no principle. They were probably fallen in with separately, and added to the collection as MSS. of them came to hand. The remainder (XXXVI.-L.) were probably got in two groups or on two MSS., the first containing legends XXXVI.-XL. and the second legends XLI.-L. That the collection was made in some such way, or was made up bit by bit after the first fourteen legends, and grew to its present dimensions not under the hand of a single author but under the hand of a transcriber, seems to me exceedingly probable. Dr Horstmann's suggestion, that the author of the first twelve legends having completed his self-imposed task and finding his strength still sufficient for further work, went on throwing off legend after legend without order and on no preconceived plan, but with Barnabas or Martha, Machor, Ninian, and perhaps Thais, as successive terminal points, is to me untenable. The full discussion of this, however, involves the question of the authorship of the legends, and I shall have an opportunity of saying something more on the subject when I come to deal with that. In the meantime I would point to the legend of Mary of Egypt. Any one who will take the trouble to read it carefully will see that it is by quite a different hand from that which wrote the first twelve, and that its two conclusions as well as its introduction clearly mark it out as having been written separately, and as intended to stand alone. It bears no indications whatever of having been written for a series, and whoever its author was, he wrote with a much more polished pen and with a much greater attention to style than the author of the legends of SS. Peter and Paul. It may also be remarked that legends I.-XII. with

A

their Prologue, as already implied, all hang together and form a series. The same may be said of XIII. and XIV. with their Prologue, and of XVI. and XVII., which are bound together by the miracle of Mary Magdalene at the end of Martha. Theodora and Eugenia (XXX., XXXI.) are also linked together. Barnabas is inserted where it is, but with no manifest connection either with those that precede or follow it. As for the rest, they are all independent of each other; there is nothing to connect them together as a series, or with the first fourteen, except the fact that they are legends of saints. Each of them is a whole in itself, and they might change places with each other and lose nothing.

### III.—SOURCES OF THE LEGENDS.

I. The chief source, as in other Legendaries of the period containing the same saints, is the 'Legenda Aurea.'<sup>1</sup> Though only once mentioned as the source

<sup>1</sup> The author of this work was Jacobus de Voragine. He was born in the year 1230; entered the Dominican Order at Genoa in 1244; became Provincial of the Order in Lombardy in 1267; and, after taking a considerable part in the affairs of the Church, and attaining to much fame as a preacher, was appointed Archbishop of Genoa in 1292; and died in 1298. Besides the L. A. he published many other works, for the most part sermons. It is on the L. A., however, that his claim to fame chiefly rests. This work is sometimes known as the 'Lombardica Historia,' because of the short chronicle of the Lombards which forms a kind of appendix to the life of Pope Pelagius. The work itself is a curious compilation, thoroughly uncritical and full of credulity, which, however, is not without certain charms on account of its perfect simplicity. The materials for the various lives appear to have been drawn partly from books and partly from the traditions which were floating about among the people and in the cloisters. The Apocryphal Gospels and the Acta of the Apostles and Martyrs have been largely drawn upon. Jacob's attempts to explain the names of the saints are often very amusing. By many of his contemporaries Voragine's work was seriously condemned; but in spite of their

(XX. 17), a comparison of the text with the Notes in the Third Volume will show that Voragine's work has been drawn upon to a very large extent. This is especially manifest in such legends as those of Julian, George, Mathias, and James the Less, where the same incidents are narrated, and in the same order, as in the 'Legenda Aurea.' Similar also to those in the Archbishop of Genoa's work are most of the miracles narrated, authorities cited, and etymologies. The 'Legenda Aurea,' however, is not the only source from whence the legends were drawn. Among others, as will be seen from the Notes, are the 'Speculum Historiale' of Vincent of Beauvais,<sup>1</sup> the 'Vitæ Patrum,' the Latin version of the 'Acts of Thecla,'<sup>2</sup> the 'Martyrology of Ado,' the 'Passio S. Andreae,'<sup>3</sup> and S. Ailred's 'Vita Niniani.' Some of the sources used are now apparently lost—as, *e.g.*, the Latin Life of Machor, which seems to have been also used in the compilation of the

opposition and the attempt to suppress it by means of a rival collection of Lives, it attained to an enormous popularity, passed through many editions, and was translated into English, French, German, Italian, and Spanish. In 1846 a critical edition of the Latin text was issued by Dr Th. Graesse, and a new edition of the same work has been published recently.

<sup>1</sup> Also known as Vincentius Bellovacensis. He lived during the first half of the thirteenth century, and died about the year 1264. He was a Dominican and a preacher, and seems to have passed most of his time in the cloisters. Among his contemporaries were Alexander of Hales, William of Auvergne, and Thomas Aquinas. He was surnamed or nicknamed the Speculator. His principal work was his 'Speculum Majus,' which was divided into three parts: (1.) *Speculum naturale*; (2.) *Speculum doctrinale*; and (3.) *Speculum historiale*. It is the last of these which has been used by the author or authors of the Legends. In it Vincentius deals with the history of the world from the creation down to his own time. The work is in the main a compilation, and consists for the most part of a series of extracts from a great variety of authors. To the three *Specula* mentioned above, a fourth is sometimes added—*Speculum morale*. This, however, is not regarded as genuine. The four are known as the '*Speculum Quadruplex*,' and were edited and published by the Benedictines in 1624.

<sup>2</sup> Grabe.

<sup>3</sup> Surius.

Aberdeen Breviary, and by Colgan in his 'Trias Thaumaturga.'

2. In many places—in fact, in the majority—the Source used is followed very closely, the text being little, if anything, more than an almost literal translation. At the beginning of XXI. the author says: "To translate is myne entent." A similar intention is expressed in XX. :—

"pare-fore I,  
pare gud opunyone to eke,  
set me rycht besyly to seke  
quhat man he [Blasius] was & of quhat land,  
til at þe laste þat I fand  
of hyme in-[to] þe 'goldine legende'  
bath þe begynnyng & þe ende,  
*as I sal here vndo þou to*  
*but ony ekine set þare-to.*"—12-20.

With the exception of the introduction and conclusions, the text of Mary of Egypt follows the Life written by Sophronius, the famous bishop of Jerusalem (V.P., 381-392, Rosweyd edit., 1628), almost word for word. All the same, the main sources are not always followed. Considerable liberties are often taken with them; incidents are omitted, others are inserted from other sources, reflections are added, and the text is otherwise departed from. As will be found on referring to the Notes, most of Voragine's remarkable etymologies are omitted; the introductions are usually the author's; the conversion of St Paul is taken from the Acts of the Apostles rather than from the L.A.; the passage respecting the controversy as to circumcision, II. 981-1098, the miracles in XXXVI. 755-810, 861-910, together with the passages 145-348, 385-476, in the same legend, and XVI. 127-146, are inserted from other sources; Anastasia (XLVI.) looks

like a combination of L.A. and V.B., while Vincentius, with the exception of ll. 193-254, seems to be largely drawn from the latter; for Lawrence, L.A. c. 117, V.B. 9. 37, and the narrative in Ado have been used; in the legend of Ninian, Ailred's introduction, three of the miracles he narrates, and part of his complaint about the corruptions of the times, are omitted, and the narratives in 719-814 are added. The freedom with which the authorities have been used is perhaps best seen in the legend of John the Baptist, where chapters and passages from L.A., V.B., and other sources, are all woven together with a very independent hand.

3. A curious question is the relation between the legends Machor and Ninian. There are two passages which are almost identical in each. They are here printed side by side for comparison. The places in which they differ are marked with italics.

## MACHOR, 333-353.

& he þat abil was & 3yng,  
folouyt his mastir in al thing,  
& *wald consawe ful* sutelly  
quhat-euire he taucht in til hy,  
& in his hart wele held It,  
*ay* retentywe he had *a* wyt,  
& *had* hym in sik degre  
þat his ourmen be sutelte  
& les þan *he* in gret meknes,  
he *wald* ourecume, & neuir-þe-les  
he kepyt ay his innocens  
of alman but offens.  
& growand *ay furth* he wes  
in *vertu* and in gudnes,  
& for he *doutyt for* to fal,  
til abstinens he gef hym al,  
& held his flesch vndirlout,  
for dred it suld *worth* stout  
a-gane þe saul, & ger hym syne,  
& let hym *hewins blis* to wyn,  
& *gef hyme to prayere* & to wak, &c.

## NINIAN, 37-57.

& he, þat able wes & 3yng,  
folouyt his mastere in althing,  
& *consauit richt* sutelly  
quhat-euir he taucht in til hy,  
& in his hart wele held It—  
*sic* retentywe he had *of* wit—  
*hafand* hyme in sic degre,  
þat his ourmeñ be sutelte  
& les þane *hyme* be gret meknes  
he *oure-come*; & neuire-þe-les  
he kepyt ay his innocens  
of al mane but offence.  
& growand sa ay he was  
in *vertuse lyfe* & in gudnes.  
& fore he *had dout* to fal,  
til abstinence he gef hym al,  
& held his fles vndirloute,  
for dred it suld *be thra* & stout  
agane þe sawle, & gere hym syne,  
or let hyme *hewinly med* to wyn.  
*al soule dehyt he fled for-þi*, &c.

## MACHOR, 1581-1614.

for þar is wrocht *eure* ilke day  
*sa gret wondir*, þat *I ne tell may*,  
 of sanct *morise* throw þe prayere  
 to folk *bundine* with *seknes sere*,

þat *I dar nocht Record* all now ;  
 for *sume perchaunce* suld me *mistrew*.  
 for deiff men þar gettis heryng,  
 & blynd men als parfytt seyng,  
 & halt men als þar gettis bute,  
 þat seknes has in *schank* or fut,  
 & dume men als þar gettis speke,  
 þat mekly will sanct *morise* sek,  
 & *full feile men* of parlesy  
 gettis þar heile þar parfytly.  
 & sume throu ydropesy *sa gret*  
*swolne* þat þai ma *ete no mete*,  
 are mad swampe þar, *throu* þe prayer  
 of sanct *morise*, haile & fere.  
 & *sume þat drawne-wod* of þer wit  
*war mad* and *wterly tynt It*,  
 & helpe has socht at sanct *morise*  
*Recouerit* wit & war mad wise.  
 & sume þat payne had of þe stane  
 or seknes in-to flesch or bane  
 or quhatkine *uthir* Infirmyte  
 þat man or woman had, gyf he  
 or scho sanct *morise* socht *increly*,  
*At hyme* þar heile þai gat in *hy*,  
 throw *mycht* of giffar of all grace,  
 to *quhome* he ay trew seruand was.  
 & *swa gif* god þat *I* ma be  
 his seruand *in-to sic* degre,  
 out of þis lyf þat *I* may twyne  
 but *schame*, or *deit*, or dedly syne.

## NINIAN, 781-814.

for at *quhythorne* is wrocht ilke day  
*fer ma vonderis* þane I cane say,  
 of sancte *Niniane* be þe prayere  
 for men þat ar in parilis here,  
 one sey, one land, or in seknes,  
 or ony maner of distres ;  
 of þe *quhilkis*, gyf *I tald* nou,  
 þe *teynd part*, men suld *nocht trev*.  
 for def men þar gettis herynge,  
 & blynd [men] als parfit seyng ;  
 halt meñ als þare gettis bute,  
 þat has seknes in *hand* ore fute ;  
 & dume [men] als gettis þe speke,  
 þat mekily vil *Niniane* seke ;  
 and als of parlesy  
 meñ gettis þar heile parfitly ;  
 & [sume thru] ydropcy [sa] grete  
 swolline, þat þai ma *nocht ete*,  
 ar swampe mad at þe prayere  
 of sanct *Niniane*, hale & fere ;  
 & *uthir* þat of þare vit  
*vod war*, gettis *It* ;

& sume þat pane had of þe stane,  
 or seknes in-[to] flesch or bane,  
 or quhat-kyne Infirmyte  
 nian *kaf*, gyf þat he  
 socht sanct *Niniane* deuotely,  
 gat heile, þo it ware *myslary*,  
 thru þe giffar of al grace,  
 to *quhame* s : *Niniane* seruand vas.  
 & *grant* god þat *we* ma be  
 his seruandis in *lyk* degre,  
 of þis lyf [þat] *we* ma twyne  
 but *det*, *schame*, & dedly syne.

The similarity between these passages is too close to be accidental ; but which is the original and which the adaptation it would be hazardous to say. It seems to me, however, that the lines from Machor bear evidence of an attempt to improve upon those in Ninian : the smoother metre is reverted to, the thought is more elaborately expressed ; and Ninian being the better-known and more

popular saint, the probability is that his legend was written first, and that the passages in the legend of Machor are adaptations of lines in his.

#### IV.—THE DIALECT.

1. The dialect of the MS. is Lowland Scottish of about the year 1400 A.D.: to that might perhaps be added, as spoken to the north of the Forth. I have some doubt, however, whether that can be said with any degree of certainty. Dr Horstmann claims that the legends are written in the dialect of Aberdeen. He may be right, but I doubt it. There is one word in the legend of Bartholomew—a word, however, which Dr Horstmann has misread—which, if we knew that it came from the hand of the author, would go a long way towards settling the question, and even as it lends some colour to the theory of this particular legend, at least, having been written in the dialect of Aberdeen. I refer to the word “sete” (soot), IX. 215; but, unfortunately for both theories, we have the same word elsewhere as “sut” (XI. 440; XXVIII. 428), and such forms in this same legend as “fowt,” “bruthire,” “wthire,” “awne” (IX. 36, 271, 272, 311), while in other legends we have the similar forms of “sowyne” (sun), “quhome” (whom), “woude” (mad), “sowne” (soon), “awine” (own), “gongmen” (young men), which represent a pronunciation other than that of Aberdeen.

2. The further question as to where the particular legends were written, or whether any of them ever represented the dialect of any particular locality, is quite as difficult. If any traces of local dialects ever existed in the legends, they have been almost completely obliterated.

While "sete" might lead to the supposition that we are on the traces of the Aberdeen dialect, other forms seem to point to different districts. Perhaps it may not be out of place here to refer to the fact that the language in which the Legends are written is not called Scots or Scotch, but "ynglis townge" (XVIII. 1471).

#### V.—THE AUTHORSHIP.

1. The questions involved in connection with the authorship of the legends are three: 1. Was Barbour the author? 2. If not, who was? 3. Are the legends the work of one or of more authors?

2. In respect to the first question, it seems to me to be regretted that the name of Barbour was ever associated ✓ with the legends as their author. So far as I know, there is not a tittle of evidence to prove that he had anything to do with them beyond the facts (1) that they are written in the same dialect and in the same measure as 'The Bruce'; (2) that the author of the first fourteen legends was an old man; (3) that he was in Holy Orders; (4) that in his old age, and when writing the legends, he was incapable from the want of health of discharging the active duties of his office; and (5) that the author of the Julian legend had "trawalyt oft in sere place" when he was a "gunge mane." Apart from other evidence, however, there is absolutely nothing in these facts to prove the Barbour authorship. Barbour certainly travelled much when he was young and was in the priesthood, but there is nothing to show that when old he was incapable of discharging the duties of his office. For aught we know to the contrary, the facts just enumerated may apply to more than one of



his contemporaries, or to more than one who lived shortly after him. Positive evidence, in fact, that he was the author of the legends there is absolutely none. Of evidence that he was not their author there is an abundance. This has been laboriously gathered together and presented in a masterly way by Dr P. Buss in his thesis, 'Sind die von Horstmann herausgegebenen Schottischen Legenden ein werk Barbere's.'<sup>1</sup> In this essay Dr Buss compares the Legends and the Troy Book, which was also attributed to Barbour, with 'The Bruce,' Barbour's undoubted work, and practically settles the question so far that the Archdeacon of Aberdeen was not the author either of the Troy Book or our Legends.<sup>2</sup> It is needless to reproduce his evidence here, but perhaps I ought to give an outline of his argument. This may be done in a sentence or two, but to appreciate its full force it must be read in its entirety. (1.) Dr Buss carefully examines the rhymes, and shows that the rhyme-system in the Legends is different from that adopted in 'The Bruce.' For instance, Barbour never allows such a word as *he*, high, or *e*, *ee*, eye, to rhyme with words like *be*, be, or *he*, he, or *me*, me—*i.e.*, a word in which the final *e* is pure to rhyme with a word in which the final *e* was originally followed by a guttural or after-sound. The Legends do—*e.g.*: *be*, *ey*, XXXII. 129, 130; *hye*, *be*, L. 729, 730; *me*, *ee*, XI. 49, 50. Again, Barbour avoids rhyming the French *u* with *ū* pure, and rhymes it rather with original *ō*; the Legends, on the other hand, rhyme the French *u* with *ū* pure, as *rew* (street), *now*, II. 575, 576; *trew*, *vertu*, XVI. 939, 940; *pu*, *vertu*,

<sup>1</sup> Halle, 1886. See also 'Anglia,' ix. B. 3 Heft, 1886.

√ <sup>2</sup> This had already been done for the Troy Book by Dr E. Köppel in the 'Englische Studien,' x. 373.

X. 231, 232; *now, vertu*, XXXIII. 245, 246. Further, *houre, cure*, XLIV. 193, 194; *houre, nature*, V. 283, 284. And again in the Legends such rhymes as these are found: *he, hye*; *cite, ephysy*; *wend, mynd*; *blend, fynd*; *dewice, grece*; *blis, distres*; but not in 'The Bruce.' (2.) The use of assonance in the Legends is frequent, but only a single instance of it occurs in 'The Bruce,' *Bretane, hame*, XVIII. 473, 474. (3.) Words and phrases are found in the Legends which are not met with in 'The Bruce,' as *sythware* with its variants; *bewist*; the past tense and participle of *niman*; *craf* and its variants; *fyne* with its preterite *fane, fayne*; *witan* in the two senses of *increate* and *ire*. To these may be added *anerdit, emplese, kyth, mansweris, ouretyrue, gyrne, scantly, because, for-quhy, caus why, neuir-þe-les, nocht-þane*, which, though often occurring in the Legends, are not used by Barbour. The above are Dr Buss's arguments, and, with the exception of the last, the illustrations are taken from the pages of his "acute and searching essay." Of the arguments he uses, the first alone is sufficient to establish his thesis.

3. The questions, Who was the author of the Legends? and, Had they more than one author? are extremely difficult to answer, and deserve a much more detailed treatment than I can here give them. On several points in connection with them I can only give what is at best an opinion.

The author of the first fourteen legends gives certain notes concerning himself, which, though not sufficient to identify him, nor yet to make him out as the author of the whole collection, are quite sufficient to show us what manner of man he was. They occur for the most part in the Prologue to the Apostles, and are these: (1) He under-

takes, in order to avoid the vice of indolence and for the edification of others, to "wryt þe lyf of sanctis sere."

(2) He is a "mynistere of haly kirke" who cannot—"ma nocht"—"wirk fore gret eld & febilnes." (3) That on this account he has already, in his old age and during his feebleness,

"translatit symply  
sume part, as I fand in story,  
of mary and hir sone Ihesu."

(4) The contents of this book were distributed as follows :

(a) The Conception (cf. l. 43), Birth (44), and Youth of Mary up to the Conception of Jesus (45-50); (b) The Birth of Jesus (51-53), the Flight into Egypt, the Return and Youth of Jesus to the Marriage Feast at Cana in Galilee (54); (c) The subsequent Life of Jesus on to the Ascension (58-62); (d) The Descent into Hell (64-68); (e) The Legend of Longinus (69-79); (f) The Life of Mary continued (81 ff.), the Compassion of Mary, the Assumption and Coronation of Mary (91-92); (g) Sixty-six Miracles of Mary. (5) This book being written, he proposes now to write of the Apostles whom he names (147-168), and will begin with St Peter, for the reason already mentioned. (6) To these may be added that, here and there in the twelve legends that immediately follow the Prologue, he complains, "I ame ald & sumdele swere" (VII. 12), of his "gret eld & Infyrmyte" (X. 585), or that his "eld lattis" him (IV. 390). (7) It may further be added that these legends are all characterised by the same headlong haste and the same want of careful revision. There can be no doubt, therefore, I think, that these first twelve legends, with their Prologue, are from the same hand, and that this hand was that of the nameless author to whom the description just given applied. To the same must also be assigned

the next two, with their Prologue. On any other hypothesis it is difficult to account for the opening lines of the latter—

“Ȝete suld I here a-towre  
spek of þe ewangelistis fowre.  
of þe quhilkis befor of twa  
schortly sum mencione I [can] ma.”

4. The question now comes, Did the author of the first fourteen legends write the rest? This, it seems to me, is a very difficult question to answer either in the affirmative or negative. So far, I have met with no sufficient reason or reasons for believing that he did, and on the whole I am at present strongly disposed to believe that he did not. Dr Horstmann and Dr Buss are of opinion that the whole collection is from one hand, though differing as to the identity of the author, and in a matter of this sort great weight is due to their opinion. The latter has no doubt about the matter, and says, “That the Legends are the work of *one* poet is to be assumed with certainty.” He lays stress on the presence of assonance all through the collection—an element of versification which, he says, “seems to be elsewhere foreign to Scottish poetry.” The difference between the versification of the Ninian legend and the rest he admits; but as assonance occurs there also, he is disposed to believe that whatever other differences exist are due to the fact that the author had no opportunity of finally revising the legend. The use of assonances, however, does not seem to me sufficient to prove unity of authorship. All that it can prove, taken by itself, is that the Legends were all written during the same period and when the use of assonances was in vogue. And, besides, our knowledge of the Scottish poetry of the period is insufficient to prove

that assonance was foreign to it. For several centuries the only specimen of it belonging to a somewhat earlier period known to exist was 'The Bruce'; while for the period in question the only samples we have are, with the exception of Wyntoun's Chronicle—a work of an altogether different character—these same Legends, which were quite unknown till they were discovered by Mr Bradshaw.<sup>1</sup> The difference in the verse-structure of the Ninian legend, it may be here mentioned, is a sufficient reason for suspecting the unity of authorship.

In the Baptist legend the following passages occur :—

983. "In þe meyne-tyme com kingis th[r]e  
 þat magos sum-tyme cal we,  
 to Ierusalem to spere quhare  
 wes he, þat borne [wes] lital ayre  
 king of Iowis, 'for his sterne we  
 has sene in þe est al thre.'  
 bot here-of wil I tel nomare,  
 fore mefi ma fynd it ellis quhare,  
*in a buk I mad of þe birth*  
*of Ihesu criste, þat grant ws gyrrh," &c.*

1211. "Þis Iohnne ȝete suld commendit be,  
 þat to criste of kyne wes he,  
 as he mycht fynd þat ȝarnyng had  
*in ane withire buk I made,*  
*quhare-in I recordit þe genology*  
*of oure lady sanct mary,*  
 hou sibe to Ihesu þis Iohnn wes  
 of þis world as be lyne of flesche ;  
 bot þat wil I nocht bryng in here,  
 for I ame auld & sum dele suere.  
 for-þi sancte Iohne I Requere þe,  
 þat excusit þu wil hafe me," &c.

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<sup>1</sup> They were first mentioned in public by him in 1866, the year in which he discovered the Troy Book.—Report, Cambridge Antiquarian Society, 1866.

These, it is held, refer to the same book as that mentioned in the Prologue to the Apostles, and of which an analysis has just been given. They may, and they may not. There is no necessity whatever for supposing that they do. At the time to which the Legends belong, there was a perfect crop of such works both in prose and verse. Besides those to be met with in the great English Legendaries, they may be found in French, German, Flemish, Spanish, Italian, Icelandic, Celtic; and it is scarcely likely that at the time, which there is reason for believing was a period of great literary activity in the North as well as in the South of Great Britain, there would be only one "buk" telling of the "genology of oure lady sanct mary," or of "þe birth of Ihesu criste." The fact that we have the same complaint here—"For I ame auld," &c.—as in the Legends of the Apostles, while giving some weight to the opinion that this legend was written by the same hand as they were, does not by any means amount to proof. At any rate, supposing that these passages do refer to the same "buk," all they prove is that the Baptist legend is from the same hand as those of the Apostles and Evangelists, but not that the author of them was the author also of the whole series.

The above, so far as known to me, are the strongest arguments in favour of the proposition that the legends in the collection had all one author. There is, of course, the other, that they are all found within the same covers or in the same MS. This, however, on the point in question, is practically valueless, for reasons which are too obvious to need putting down.

In addition to what has now been stated, the other things which weigh with me, and make me disposed to

believe that the thirty-six legends which follow the first fourteen are not by the same author as the latter, are as follows: (1) The Barnabas legend has no connection with those that go before it. It is not joined on to them in any way. Some of the statements about him are simple repetitions of what has been said in the Prologue to the Evangelists. The reasons given for not including him among the Apostles seem to argue in favour of the same author, but they are not conclusive evidence. (2) The Magdalene legend is out of place. Her legend is not "set next til" the apostles'. Besides, the introduction is quite different from any of those of the preceding legends. (3) As already remarked, the style and finish of the Mary of Egypt legend differentiate it from the rest. From beginning to end it bears evidence of having been finished with the utmost care. The art of it, also, is different from those before it. If I may so say, it is a story with a purpose. The author of the Apostle legends aims simply at telling a story. Here there is a distinctly didactic aim, as there is also in the Magdalene legend. The remark may also be made that the author of the Mary of Egypt legend follows his original much more closely, and, contrary to the practice of the author of the Apostle legends, imports nothing from any other source. (4) The didactic aim is characteristic also of the legends of Christopher, Blaise, Lawrence, Alexis, Nicolas, Margaret, Placidus, Theodora, Eugenia (the introduction of which links it on to the Theodora legend), Justina, Pelagia, Thais, John the Baptist, and Vincentius. (5) In the Clement, George, Adrian, Machor, and Ninian legends the aim is simply to translate or to tell the story, no doubt for a purpose, but there is no evident endeavour to point a

moral. Julian, it may be added, is told for the most part to illustrate a custom; Cosmas and Damian to illustrate the virtues of the two physicians, and to show why they are mentioned in the "secret" of the Mass. (6) Legends XIX.-XXII. may very well have been written by one hand to form a group, and XLI.-L. (the series of virgins) by another. (7) The absence of any arrangement on any known principle in the collection. (8) The want of a general introduction. The manner of the author in the first fourteen of the legends would lead us to expect that he would, if he carried on his work, proceed in the same methodical way as in the Apostles' and Evangelists' legends. One would certainly have expected him to make some remark respecting the happy completion of the task he had set himself; but of this there is not a word, nor is there any word that he is going to continue his work. (9) Lastly, there is the greatness of the work. In the whole collection there are no fewer than 33,533 lines. Of these there are 8236 in the legends of the Apostles and Evangelists. That, without mentioning, say, the 5000 lines or more of the "genology," is a very considerable amount for a man who says—

"I ma nocht wirk  
as mynistere of haly kirke  
fore gret eld & febilnes";

and complains in the fourth of his legends, "eld lattis me"; and again in his seventh, "For I ame ald & sumdele swere"; and yet again in his tenth, "gret eld & Infyrmyte mare to sa now lattis me." But that such an one could, after writing these 8000 or 13,000 lines, yet go on and write some 20,500 or 25,500 more, seems to me unlikely and next to impossible.



5. It is somewhat remarkable that the collection contains the legends of only two Scottish saints. Still more remarkable is it that of these two St Columba is not one. The substitution for him of his disciple Machor seems to argue the existence at the time of considerable religious life in the county of Aberdeen. The inclusion of St George's legend is somewhat unexpected. In 1349 he had been adopted as the patron saint of England, and in 1350 the Order of the Garter had been instituted under his patronage; and considering the state of feeling then existing in Scotland towards the English, the omission of his legend from the collection would not have been at all surprising. All distinctly English saints are excluded.

6. The Apostle and Evangelist legends were apparently intended for private reading. Some of the others also seem to have been written for that purpose. Still there can be little doubt, I think, that, like others of their kind, most, if not all, of them were read in church. In the Baptist legend the phrase "dere bruthire," for which we should probably read "dere brethire," points to this, as does also the beginning of the Machor legend.

#### VI.—EDITIONS.

1. Only one edition of the text has been issued prior to the present. In 1881 Dr Horstmann printed the legend of Machor in his 'Altenglische Legenden,' neue Folge, ✓ Heilbronn; and in the same year he issued the rest of the text under the title of 'Barbour's des Scottischen Nationaldichters Legendensammlung,' in two volumes (Heilbronn). The work of editing, as need hardly be said, was well done. Dr Horstmann corrected a great number

of mistakes in the text, indicated the sources used, and lightened very considerably the labours of all subsequent editors.

2. In the present edition my aim has been to give as good a text as possible with the slightest amount of alteration, and also to elucidate the Legends as far as I could. The author of the first fourteen legends appears to have been a man of extensive learning, and it has often been difficult to find out where he obtained his materials. No one is more conscious of the failings of the present edition than myself. It has been a long time on my hands, and has often had to be laid down, and resumed again sometimes after the lapse of months. But such as it is, it is now finished, and I can only hope that the Notes will be found helpful to the reader.

There are three of my friends whom I must thank before I close: Mr Rogers, who compared the proofs with the MS., and cheerfully answered a number of troublesome questions, though I must at times have tried his patience; the Rev. Dr Gregor, the Secretary of the Society, who has read, I believe, all the proofs; and Mr W. A. Craigie, who has read the greater part of the proofs and given me many suggestions. I ought also to thank Professor Skeat for a number of valuable hints. I should be wanting in more than courtesy if I did not say a word of thanks to the printer and reader, the latter of whom has often done me the favour of calling my attention to things I had overlooked.

## REGISTER OF THE MS., FoL. 1.

Petrus I.	Nicolayus XXVI.
Paulus II.	Mauricius XXVII.
Andreas III.	Margareta XXVIII.
Jacobus IIII.	Evistacius XXIX.
Johanes V.	Theodera XXX.
Thomas VI.	Ewgenia XXXI.
Jacobus VII.	Justine XXXII.
Phelipus VIII.	Georgius XXXIII.
Bertholomeus IX.	Palagia XXXIIII.
Matow X.	Thadea XXXV.
Simone XI.	Baptista XXXVI.
Mathy XII.	Wincencencius (!) XXXVII.
Marcus XIII.	Adrianus XXXVIII.
Lucas XIIII.	Cosme & Damiane XXXIX.
Barnabas XV.	Ninianus XL.
Magdalena XVI.	Agnes XLI.
Martha XVII.	Agatha XLII.
Egipciaca XVIII.	Cecile XLIII.
Xpōfore XIX.	Luci XLIIII.
Blasius XX.	Cristine XLV.
Clement XXI.	Anastacia XLVI.
Laurens XXII.	Effame XLVII.
VII. dormientes XXIII.	Juliana XLVIII.
Alixes XXIIII.	Tecla XLIX.
Julianus XXV.	Katerina L.

## [PROLOGUE.]

Fol. 1 a.



ATONE sais, þat suthfaste thing is,  
þat Idilnes giffis novvysingis  
to vicis. þare-for, quha-sa wil be  
vertuise suld Idilnes fle,

as sais "þe romance of þe rose," 5

but setting to of ony glose,

þat, thru þe vicis of ydilnes,

gret foly, quhile, & vantones

syndry hartis enteris withine,

& gerris meñ ofte sic thing begyne, 10

þat þai ma nocht fra thyne be brocht,

fra þai þare-in beset þare thocht.

þar-for þo lordis suld nocht [sa] wirke,

þat steris landis & haly kirke;

ȝit, quhene þai hafe þare thing done, 15

þat afferis þare stat, alsone

þai suld dresse þare deuocione,

in prayere & in oracione,

or thingis þat þare hart mycht stene

tyl wyne hewine, tyl þai are here. 20

& þe next way þare-to, I trew,

Is for to red ore here now

storysse of sere haly meñ,

þat to plesß god vs ma kene,

þat as merroure ar vs to, 25

15. MS. had.

25. is to.

to kene ws how we suld do.  
 þare-fore, in lytil space here,  
 I wryt þe lyf of sanctis sere,  
 how þat meñ ma ensample ta  
 for to serwe god, as did þai. 30  
 & quha-sa wil nocht, sal haf blam,  
 quheñ he sal cume til his lang ham.  
 þar-for, sene I ma nocht wirk  
 as mynistere of haly kirke,  
 fore gret eld & febilnes, 35  
 3et, for til eschew ydilnes,  
 I hafe translatit symply  
 sume part, as I fand in story,  
 of mary & hir sone Ihesu,  
 þat, as I tre[w], is notyt now 40  
 in syndry placis in wryt,  
 to gere deuot meñ think on It:  
 hou our lady consawit ves,  
 & of hir birth þe blissitnes,  
 & of dedis of hir barned, 45  
 & hou scho can hir-selwyñ led,  
 demaynand hire in althing ewine,  
 til scho consawit godis sone of hewyne,  
 thru steryng of þe haly gest,  
 scho beand altyme vergine chaste; 50  
 Fol. 1 b. & hou þat crist ves of hire borne,  
 to ransone mankynd þat ves lorne,  
 & hou scho fosteryt hyme & fed,  
 & hou in egipe syne hyme led,  
 & hou, quheñ ded ves herrod fel, 55  
 scho [cum] agane til israel,  
 & forthir of þis story syne,  
 til he of water mad þe wyne.  
 syne tuk I one hand to tret  
 forthire & of þe ewangel speke, 60

makand þare sum mencione  
 richt to cristis ascencione,  
 tretand þar-eftere be lele witnes,  
 hou þat crite rase in to þat flesch,  
 þat he had tane of oure lady; 65  
 & how til hel he vent in hy,  
 & of þe merwalis he vrocht þare;  
 & hou he brocht vs fra þe care;  
 & hou þat longius, þe knyght  
 þat of his ene had tynt þe sycht, 70  
 & mad zet þare in cristis syd  
 a slope, þat ves bath lang & vyd,  
 vithe ane scharpe spere a-pon þe rud,  
 bot, quhen til his hand ran þe blud,  
 & vithe þat hand [he] twechit his he, 75  
 thru grace of god he can se,  
 & syne of god sic grace he had,  
 þat for hyme he ves martyre mad.  
 & of his modire syne sad I  
 sume thing, þo It be rudly: 80  
 hou scho demanyt hir flesche,  
 til saule & body to-gydir ves.  
 syne mad I furth sum mencione  
 of crite & his compassione,  
 þat scho in-til hire hart had hyd, 85  
 quhen scho saw hou þe Iouys ded  
 vithe hyme, þat scho of body bare,  
 þe quhilk þat scho saw pynit þare.  
 syne mad I furth mencione  
 of hir ded & hir assumpcione, 90  
 & hou þat crist in hewine but wene  
 his modir cronyt & mad quene.  
 syne of ferlyis þat war wrocht  
 be hir in erd, lefit I nocht,  
 til I had mad þaim redy 95

in novmer sex & sixty.  
 & ȝet vald I, & I mycht,  
 na var eld & falt of sycht,  
 of þe twelf appostolis spek now,  
 þat var rycht dere one-til Ihesu, 100  
 & war vith hyme as chosine knyghtis,  
 seruand hyme bath day & nyghtis;  
 for he had þame inflammyt swa,  
 þat nan of þaim vald part hym fra.  
 for his luf to de þai ne rocht, 105  
 na ȝet of varldly thingis thocht,  
 til þat he ves vith þaim in lyfe.  
 & quhen he ded ves, als swyth .

\* . . . . .  
 . . . . .

Fol. 2 a.

In-to þe nycht as candil clere,  
 and as salt sesonis all, 110  
 þe hartiȝ at oñe crist will cale.  
 and als god gaff þame sic mycht,  
 at þai had haile poware and slycht  
 To confownde þe fend, our fa,  
 quhen he conuertit ony of þai ; 115  
 ffor þai raisit dede meñ to lyff,  
 and þai þat tynt had wittis fyffe,  
 þai restoryt þame allswa  
 fra schenschepe of oure felone fay ;  
 As to deff meñ gyfand herynge, 120  
 and to blynd meñ als scharpe seynges,  
 and spek till oper at war dum,  
 Handis and fet till opire sum,  
 And of all sekneȝ, and of all bale,  
 In name of Ihesu þai mad haile, 125  
 As he had hecht before þame to,

112. has.

117. and þai hoȝat.

126. þare.

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 \* Gap in MS.

þat has he did, sa sulde þai do.  
 -and god, at is of mekill mycht,  
 of þis warld callit þame þe lichte,  
 and sad þame alswa, quheñ at he 130  
 suld sit in sege of maieste,  
 þai twelf suld set *wit* hym-self,  
 and of israel demande þe k[y]nrikis xij;  
 and zet oure þat, he þame gafe  
 Playne powar our þe laffe, 135  
 to bynd and loif, as þame thocht,  
 al syne to þame to schryfte ware brocht.  
 And disciplis zet had he may,  
 forowtin þir, sewinty and twa,  
 þat ware *wit* hym in gret distreß, 140  
 In þis warld till at he weß,  
 and eftyre scalit ware wyd-quhare,  
 to wyne þe folk to cristis lare,  
 and for þare trawel syne cañ win  
 þe bliß of hewin þat þai are In. 145  
 And þis weß a swet company.  
 Bot to þe apostulis now will I,  
 In ordour set, as I find it  
 Comprehendit in haly wryt;  
 and heire I will þare namyß schaw: 150  
 Sanct petir first and syne Androw,  
 Iames þe mare and Iohn alswa—  
 blesit be þai breþir twa!  
 Philip syne and bertholomow;  
 next þame, thomas and mathow, 155  
 Iames þe leß and Tadee *wit*-all,  
 his broþer, at we Iuda call,  
 and symon of Cananee,  
 syne Iudas skarioth—bot he  
 Deit; and quheñ he wes dede, 160  
 Mathias wes chosin in his stede.  
 sum part be eleccion,



Efter cristis ascensione,  
apostil syne chesit paule,  
Fol. 2 b. To helpe and succour many sawle. 165  
bot thowcht god chesit Androw firste  
to be ane apostill, as hym leste,  
at Petir firste I wald begyne,  
and sa furtht to myn purpoß win;  
for Petir prince wes of þame all, 170  
at apostulis now we call.

## I.—P E T R U S.



EteR of "petra" may be tane,  
In latine leid þat is a stane ;  
for meñ may a stane neuir bow ;  
Richt swa þis petir fra ihesu  
vald neuir bow for aduersite, 5  
na for na porele þat mycht be,  
bot as ane stane wes petir ay.  
for-þi cane criste apone hym lay  
þe fundament of haly kirk,  
quhar-throw sa wysly he cane wirk, 10  
and sad til hyme þis wourd but were,  
þat ferly now is grete to here :  
"þu art petir, at is, oure stane,  
to byg myn wark one haff I tane ;"  
-and sad til hym with swet stewin : 15  
"to þe I gyff þe keys of hewyne ;  
To bind and louß quhowm-euer þou will  
Plane poware is gewin þe þare-till."  
alswa crist thaucht hym his schepe  
In his ȝemschele for to kepe. 20  
and þis petir, a-beove þe lafe,  
a stannand luf to criste can hafe ;  
for had he wittin, as þe buk sais,  
quhat he was suld criste betraise,  
with his tetht he wald haf refyn sone. 25

for-þi criste has wisly done,  
 þat opiny wald nocht discouere  
 Till his discipulis þat tratoure.  
 with oþeris also in þe se Rouande,  
 quhen þai saw criste one þe dry lande, 30  
 he bad nocht, bot hym nakyt swith,  
 and of þe bate he lape belyfe,  
 and as one dry land ȝed one se;  
 sic ardent luf till hym had he.  
 and criste hym luffit sa tenderly, 35  
 þat he hym tuk to be hym by  
 In his transfiguracion,  
 and in his resurreccione.  
 and petir broucht to cristis fay  
 thre thowsand meñ oñ witsonday; 40  
 and he resuscit thabitane;  
 and als he heilyt anyan;  
 and sindry oþir, at war leile,  
 throw his schadow gat helpe and heile.  
 and als of herrod presowne 45  
 þe angel brocht hym but ransone.  
 And fra þat his master wes dede,  
 his lyf in penance he cane leide;  
 Fol. 3 a. Bred and water wes his fude,  
 na clathis he had, at ware gude, 50  
 bot kirtil and klok, but mare.  
 and in his bosum ay he bare  
 a sudare, to wepe his Ene;  
 for ay he grate, quheñ \*h[e] cuth mene  
 of his master swet spekin[g]e, 55  
 his teching, and his fostering.  
 And ilkane nycht as day cane daw,  
 as he mycht heyre þe cok crow,

26. wistly.

\* This letter is slightly crossed through in the MS.

þane wald he think quhow lethirly  
 þat he is master cuth deny. 60  
 and clement sais, at peteris wyfe,  
 for cristis sak, losit þe lyff,  
 and quheñ meñ lede hyre to þe stede,  
 quhar schow suld be put to dede,  
 Petir wes fane, and bad hir trew 65  
 fermly euir in crite ihesu.

Qwhene þe appostolis scalyt ware  
 In þe world oure all wyd-quhare,  
 Ihesus, þare master worde to preche  
 to quham þat myster had, and teche, 70  
 til antioch sanct petir firste  
 Com; for þare feile he wiste,  
 þat had nocht hard of cristis layre,  
 bot erare in poynte war to forfare.  
 quharfor, to þame of þat cite 75  
 Cristis lare techit he,  
 And sew sa goddis sede þane,  
 at he to crite mony wane.  
 to theophill quhen þis wes talde,  
 at had þe cite in-to walde, 80  
 he askit petir, quhar-for he  
 Subuertit men of þat cuntre.  
 he sad, he subuertit nocht,  
 bot to cristis fay he þame brouchte.  
 þane gert he rath sanct petire bynde, 85  
 and in harde presone hym thrynde,  
 and but met hild hym in þat halde,  
 Till ner for hungryre þe gaste he ȝalde.  
 þane lyftyt he his Eñe to hewin,

86. *thrynde* for *thrynge*.87. And but met hild hym in þat haw halde. The last two words are underlined with different ink: so also is *thrynde* in l. 86.

88. neur.

- and one crist callyt *wit* petowiß stewyne, 90  
 and sad: "merciful criste Iheru,  
 In þis disese helpe now!"  
 þane criste to hym sad: "hawe no drede!  
 I sall helpe þe in þis nede;  
 for sowne sall cum ane to þe heyre, 95  
 þat sall þe helpe in þis mystere."  
 with þat sanct paule com to þe place,  
 Ande hard quhow petir presonyt weß.  
 þane to þe *prince* sa spak he þane,  
 þat quhare petire wes, he wane, 100  
 And fande in poynte hym to forfare.  
 -he fel one hym, gretande ful sare,  
 Fol. 3 b. And sad: "petir, my Ioy, my blyß,  
 þat þe halfe of myn sawle is,  
 Recourir þi strinth, and speke *wit* me!" 105  
 and quheñ petir cañ hym se,  
 he knew hym weille and gret faste,  
 bot he na *mycht* spek; bot at þe laste  
 paul in his mowth sic fud has done,  
 þat sum *mycht* recouerit he sone. 110  
 -þan kissit þai [ilk] *oper sammyne*,  
 gretand faste *wit* gastly *gammyne*.  
 to theophill sanct paule askyt þane,  
 quhy þat he þat wrechit mane  
 held swa in presone, Ricñt *as* he 115  
 had beñe a mañ of Iniquite;  
 "for meñ sais he heilyr sek meñ  
 And quyknyse dede." theophill þane  
 sad, señ sik a mañ is he,  
 of presone þañ suld he mak hym fre. 120  
 paule sais: "nay, bot he dois now,  
 as ere did is mastere Iheru,  
 þat of þe croise wald *nocht* tañe be,  
 bot deid þare of his will fre.
99. *þ* he þane. 115. has. 117. heilyt.

and sa þis petir here, I say, 125  
 hym-selfe will *nocht* helpe be ony way,  
 bot, as meñ sais, has no kin dowl  
 to thole for criste as vnderlowte."  
 þaṇ sais theophill: "gyf it sa be  
 of þe pure mañ as þu sais me, 130  
 ger myn sowne be his prayere  
 Ryse, at is deit gañe fowre ȝere,  
 and I sall gyf gud leif hym till  
 to pase frely at his awne will."  
 þaṇ paule to þe presone cañ halde, 135  
 and all þis taile to petire tawlde.  
*quod* petir: "gret is þe askin[g]e,  
 bot to god it is esy thinge."  
 þane browcht þai furth þat wrechit mañ,  
 and broucht hym to þe grawe *Richt* þane. 140  
 þan petir to god prayere mad,  
 and he þat ded wese rase but bade.  
 t[h]eophill and þe pepill, all  
 þat þis has señe, gret and smale,  
 And mony oþer of þat towne 145  
 þat herde þis resurreccione,  
 throwit in god; and but a-bade  
 a gret kirk þare þai made  
 In þe myddis, and bwt mare late  
 aṇe cheare mad, and þar-in sete 150  
 sanct petir, for gret digneite,  
 quhare meñ mycht hym here and se.  
 and þare he dwelt sewine ȝere,  
 and wañ to cryst fell folkis seyre.  
 bot ȝet, or he þe honowre tuk 155  
 In antioche, as sais þe buke,  
 þe feloune folk of þat sammyn towne  
 oñ his hewid schufe hym a crowne,  
 of Ihesu criste in dispyte,

Fol. 4 a.

127. no king.

152. quheñ.

quhowme he prechyt *wit*h delyte. 160  
 bot *efter*wart he ordanyt swa,  
 at all clerkis sic crownis suld ta,  
 In takny~~n~~ at þai suld be  
 seruand to god in þare degre.  
 sa it þat wes done hym for dispyte 165  
 Is honour now and gret meryt.  
 þan went he to rome bot ony lete,  
 and þare in bischope sege wes set,  
 and þar wes fullely fyften þere,  
 prechand till all at wald hym here. 170  
 and of þis tale quha here will  
 forthi[r] quhow befel hym till,  
 of clement in þe story,  
 he sall find it opynly  
 In-to þe tende chapitere, 175  
 for-owt sekine fere or nere.  
 þis he held preuilege thre :  
 Ane, of þe *apostolis* prince wes he ;  
 And to þis wes *an*next ane,  
 at he þe keys of hewine had tane, 180  
 and luffit criste mar Increly  
 þan þe laf did, Richt fastly ;  
 In vertu als he had mar grace  
 þan ony at with *cris*t þan wes :  
 And þat suld meñ richt wel keñ ; 185  
 for his vmbre heilyt sek meñ,  
 as meñ may preiff furth bringe  
 be þe *Ewangelis* in witnesinge.

Apone a tyme it sa befell :  
 of discipulis, *wit*h hym cañ dwell, 190  
 he send twa, at worthy ware,  
 twenty Iornais fer and mare,  
 to prech in a *certane* stede.

175. tende cap chapitere.

bot in þe way þe tane wes dede ;  
 And þe toþer agane alsone 195  
 To petir com, and tald but howne  
 how his falow be þe way  
 ves dede, and þare vndalline lay.  
 þan petir his staff has hym taucht,  
 and bad hym w<sup>it</sup>h all his mawcht 200  
 lay it oñ his falow sowne.  
 þan, as he sad hym, he has downe ;  
 And he þat fourty dais lay dede,  
 ves sa resuscit in þat stede.

In ierusalem þat tyme dwelte 205  
 a mañ, [þat] w<sup>it</sup>h Inchantment delte,  
 þat symon magus had to name,  
 and be his crafte did fele men schame,  
 and hym callit "suthfastnese,"  
 and hecht to foulis neu<sup>er</sup>-þe-lese 210  
 þat, quha to hym ferme treutht gafe,  
 he suld euire luf oure þe lafe ;  
 for, quhat he walde, he mycht do  
 bot let of ony mañ þar-to.  
 In clementis buke writtin is, 215  
 þat symon magus quhil said þis :  
 "as god sal all meñe honoure me,  
 and with lyk honour honourit be,  
 and be of micht to do myn will.  
 and quheñ myn moder sad me till, 220  
 þat Rachael hecht, I suld ga  
 To schere hire corne w<sup>it</sup>h oþer ma,  
 I did as myn moder saide,  
 In þe corñ myn howk down lade,  
 and bad it do þat do sulde I ; 225  
 þañ vp it Raß deliuerly,  
 and be it-self mare corñ schare

Fol. 4 b.

221. said.

223. and.

224. doñ.



þaſſ ony did at weſſ þare."  
 Als writtis sanct Ambroß,  
 of hym-self as he mad sic lose : 230  
 "I ame," he sade, "goddis awne wourde,  
 and I am his preciouß hurde,  
 I am fare, and almychty,  
 and haly israel am I ;  
 and I am goddis saule," he sade. 235  
 sic loiß of hyrn-self he laide.  
 and serpens als of braß he made  
 sterand, as þai lyf had hade,  
 And ymagis als of braß and stane,  
 þat semyt to laucht all elane, 240  
 And, as semyt, gert hedis singe.  
 sa cuth he deile with trufinge.  
 zet þarnyt he, as lynus sais,  
 with petir to disput nedwaise,  
 And als at he ware god, to schaw. 245  
 þaſſ, þat to ger þe pupill knaw,  
 he ordanyt *certane* day and place.  
 þaſſ þar, quheñ petir cumyñ wase,  
 he sad ofñ hicht, þat all mycht heyre :  
 "pece be till þow, myn breþer dere, 250  
 þat luffis peß in worde and dede !"  
 þan symofi sad : "we hawe no nede  
 of þi pece, bot-gyf þat pece be  
 and *concorde*, to fynd veryte  
 In-to na thing may be profyte. 255  
 for thefis amang þame pece *parfyte*  
 vill have ; for-þi na pece it call,  
 bot batell Erare and striff with all ;  
 for, quhene twa fechtis, pece sal be  
 quhefi we þe tane vincust se." 260  
 þan said petir : "quhy dredis þu

244. nedwaise. The correct reading is doubtful. The MS. has evidently been altered.

252. mede.

- for to her me of pece spek now?  
 for of syñ ay batal risise,  
 And pece is ay quhare na syne is,  
 And In disputing suthfastnes, 265  
 And to wirk it is richysnese."  
 þan sad symoñ: "lat vs þis be!  
 Fol. 5 a. And opynly I sall schaw þe  
 þe micht of myn dewine poware,  
 and gere meñ mak to me prayere. 270  
 for I am þe firste wertow,  
 And in þe ayre als ma I now  
 fle, quheñ I will, and treis mak,  
 And brede of harde stanis bake,  
 And in þe fyre be but hurting, 275  
 And do weile mare at my lyking."  
 þan petir sa agayne hym wrocht,  
 At all sic spech he mad of nocht,  
 And all his sorcery *undide*.  
 queheñ symoñ saw he sa dide, 280  
 Na þat he mycht mak na resistance  
 Agañ petir, no nan defence,  
 for dowl his craft vnhid suld be,  
 he kest his bukis in þe se,  
 And went to *Rome*, þat he mycht þare 285  
 as god be honorit forder-mare.  
 þar-of quheñ petir witering hade,  
 he folawit of but mar abade,  
 Agañ þat Terane for to stryfe.  
 and sowne he cañ at Rome arife, 290  
 Of goddis grace haile and fere,  
 of claudij þe firde 3ere,  
 and fyveteñ 3ere þar dwelling made.  
 and of þam, he with hyrn hade  
 -To helpe hyrn—lyne and clet war þai— 295  
 of þame mad he biscopis twa;  
 279. under hyde. 285. to pyne.

þe tane of þame in þe Cite,  
 and þe toþer without to be.  
 and Johñ Bēleth in his buk sais,  
 þat sanct petir in þa daise 300  
 full besyly wes prechand þañ,  
 and mony thowsand to crīste wane,  
 and mony, bath seke and sare,  
 he helyt, to þat he was þare.  
 and chastite ay oure althinge 305  
 he prīsīt euir in his preching,  
 Sa þat fra Agrippe,  
 þat prefet was of þat Cite,  
 fowre concubynis he drew a-way,  
 and gerte þame trew in crīstīs lay, 310  
 and refuse þe entremetinge  
 forthir till have with agrippyn.  
 þar-for, þe prefet in gret Ire,  
 Enflammyt agannis hym as fyre,  
 socht Ithandly occasione 315  
 To bring hym to confusione.

SIn eftir cañ crist appere  
 To petir, at wes in sic were,  
 and sad: "symoñ and Nero ay  
 ar full þensyve how þai may 320  
 Confownd þe, bot drede na deile,  
 For I sal helpe þe wondire veill,  
 And paule, myn seruand, I sal sende  
 To confourt þe and till amende;  
 To morne at next but delay 325  
 he sal cum, I to þe say."  
 þane petir west be þis but were,  
 As linus sais, his dede wes nere.  
 Amang all, quhare he cañ stande,  
 he had tane clement be þe hande, 330  
 and mad hym byschope; for þat he

ves worth to haf sic degre,  
 In sic Catheder he gerte hym sit,  
 agâins his will, for his gret wit.  
 Cristis hecht for to fulfill, 335  
 þaŋ paul to Rome com petir till,  
 And prechit cristis law but dowte  
 -To paganis Richt fell and stowte.  
 Nero þat tyme, for fyn foly,  
 þis symon luffit sa tendirly, 340  
 wenand of lyf and heile þat he  
 had cure, of hym and þat Citte.  
 On a day, as sais leo,  
 quheŋ symon stud be-for Nero,  
 to dissawe hym in his wening, 345  
 he mad in his face oft changinge;  
 for he wald sudanly appere  
 a Richt auld maŋ as he ware,  
 and eftir sone appere wald he  
 a fare ȝoung man þan to be. 350  
 quheŋ Nero þis had seŋe,  
 he wend goddis soŋ he had beŋe.  
 and, as leo Recordis vs,  
 Symon þane sad to Nero þis:  
 "vorthiest Emperour! at þu 355  
 May knaw be pruf Richt weil now,  
 me suthfastis goddis soŋ to be,  
 ger ane of þi meŋ now hed me,  
 And I sal ryse þe thrid day,  
 to ger þe wit I suth say." 360  
 þan Nero bad ā maŋ suld ga,  
 and strik symonis nek intwa.  
 and he went oŋ but abade,  
 and wend þat he hym hediŋ hade,  
 þis Symon—bot a ram it wes 365  
 þat he slew in his lyknese.

355. Empōur.

364. hedid.

sa be þe sorcery blynd wes he.  
 and Symon ȝed his gettis fre,  
 and sa þat Rame throw gylry hyde,  
 þat nane west quhat it betyde. 370  
 bot þe blud lay dais thre,  
 quhare þai wend hedit was he.  
 To nero þan þe thrid day  
 he present hym, and cān say:  
 "ger wipe myn blud of ȝōn stede, 375  
 quhare I for þe gert it be schede!  
 for, lo, as I vnhevdyt wes,  
 Fol. 6 a. To ger þe know suthfastnese,  
 þe thrid day, as I sad to þe,  
 I am Resine, as þou ma se." 380  
 and quheñ nero þus ferly  
 saw, he fel in extesy,  
 and trowit wele þat he wes þān  
 verray goddis soñ and mān.  
 Estir þus, in quhat place, 385  
 quhare-euir nero fundyn wes,  
 þis symon, throw his sorcery,  
 apere til hym wald bodely,  
 and spek with hym; bot neuir-þe-leß  
 þe fals fend in his liknese 390  
 vith þe pupill wald spek þarowte,  
 say þat al wend, but ony dowte,  
 goddis soñ þat he had beñ,  
 his couerit falshed þat had sene.  
 3Et petir and paul neuir-þe-leß, 395  
 as leo pape beris witnese,  
 Com be for nero, and vndide  
 al þe falshed þat symon dyde;  
 And als sad petir forthirmare:  
 "richt as in crist twa substance ar, 400  
 of god and mañ, þat is to say,  
 387. þis.

sa in þis symôn dwellis ay  
 twa substance, þat is to wyt,  
 of devel and mañ, to-gyddir knete."  
 þan, as leo and marcellus,  
 In þar bukis, tellis vs,  
 symon sad to nero þare :  
 "I will thole petir nomare,  
 bot I sall ger myn angelis tak  
 of hym reuengeance soñ and wrak."  
 þan sad petir : "I dred rȳcht small  
 þine angelis." "bot I dred me all,"  
 sad Nero ; "has þou na drede  
 of hym at schawis his godhede,  
 In worde and wark sa verraly?"  
 þan petir answerit hym in hy :  
 "gyf þat god had in hym bene,  
 quhat I think to me he mēn,  
 or ellis quhat it is I do !  
 and I sal firste tell it þe to,  
 sa þu ma wit quhedir he  
 a lele man or a lear be."  
 þane nero sad : "cum furth, and say  
 þi thocht and ded but delay!"  
 þan petir rownyt in his Ere,  
 and bad ger bring hym bred of bere,  
 all preualy. and he did sa.  
 And preualy he cañ it ta,  
 and blissit it, and syne it lade  
 In his slefe, and þusgat sade :  
 "Nero, gyve Symon god be,  
 llat hym opynly say to þe,  
 quhat is thocht or quhat is dōn!"  
 þan Symon answerit hym alsoñ :  
 "Lat petir tel quhat I thinke now!"  
 þan petir sad : "I will þu trew  
 435. thing.

þat I sal tel bath thoct and dede  
 to nero—haf þer-of na drede!"  
 þan at a dedegne symon can cry:  
 "Cum furth, myn hundis, here in hy, 440  
 To wery petir!" Þaþi but mare  
 fellown hundis apperit þare,  
 and ruschyt to hym, Rycht as þai  
 suld hym have weryt but delay.  
 bot he schew þame þe blessit brede, 445  
 and þai swith fled of þat stede.  
 þan petir cafi to Nero say:  
 "þat I hecht, I haff dofi, þerfay,  
 for I have schawit quhat he thoct,  
 In werk or word, or ellis ocht; 450  
 for he hecht at he suld gere  
 his angelis cum ofi me to were,  
 And with hell hundis has me socht;  
 bot angelis for hym wald do nocht."  
 symon to petir and paul but were 455  
 sad: "gyf I may nocht noy 3ow here,  
 ve sal sofi cum quhare þat 3e  
 on a day sal bath Iugit be;  
 bot as now I vill 3ov spare."  
 þan Egissippus saif forþhir mare, 460  
 and leo, at symon, throw pryde  
 avansand hym, sad in þat tyde,  
 þat he mycht rase mefi fra dede.  
 sa happinnyt þaþi in þat stede,  
 þar wes dede lyand a 3ong maþi; 465  
 and nero gaf sic sentence þane,  
 for to put end of þare strife,  
 þat he, þat mocht nocht bring to lyfe  
 þe body, þat lay þar þaþi dede,  
 suld de þarfor ine þat stede. 470  
 and þis sentence cafi thankfull hawe  
 449. I.            456. now.            460. sad.

symon and alß al þe lawe.  
 þan symon firste þe corse stud by,  
 And, throw his wekit sorcery,  
 till þame þat stud þar, gert apere 475  
 þat þe ded maʒ his hevid cañ stere.  
 þan cryit all þat þis cañ se :  
 "Resoñ will petir stanyt be."  
 þan petir þar sa sted wase,  
 þat narrowly cuth he purchase 480  
 audience till he had sad his will.  
 þan þe pupill sad he till :  
 "gyf he liffis, he ma spek, and ga,  
 and opir lifly taknis ma ;  
 and gyf he na may, trewis trewly 485  
 þat ʒe se is all fantassy.  
 Lat symon oñ fer stand fra þe bede,  
 and ʒe sal se, I lay wede,  
 þe fendis craft soñ onhyde."  
 þan is doñ as he cañ byde, 490  
 and þe body lay stañ still.  
 and petir þar wit[h] dewot will  
 Stud on far, and praier made,  
 and cryit oñ hicht, quheñ he doñ hade :  
 "þu ʒong mañ, ryse, I commawnd þe 495  
 In name of ihesu of nazare,  
 Our lord cryst, þat oñ corse wes doñ !"  
 þan rase þe dedman soñ,  
 and ʒed, as ewill he had nane.  
 þan wald þe pupile symon stane, 500  
 bot petir gert þame lat hyme be,  
 and sad þat schaïne Inucht had he,  
 "at of his craft has no mar mawcht ;  
 and myn master alswa me taucht  
 for to do gud agān hyl." 505  
 þan symon magus sad hym till :  
 "Petir and paul, I tel ʒow now,

Fol. 7 a.



þat 3e wene, sal nocht fall 3ow,  
 at diŋgne *marteris* to be."  
 þai answert and [said]: "It, þat we 510  
 3arne, sal fall ws, and na noth*ir*wa[i]s;  
 for þu leis all þat þu sais."  
 þan symon to *marcellus* In  
 held fast, or he wald blyne,  
 and band aȝe hell hownd at his 3ete, 515  
 and to Marcell[us] sad þus gate:  
 "Now sal I se, gyf petir dare  
 Cum to *me* now, as he did ere."  
 þan to þe In of Marcelli  
 sanct petir sowne com in hy, 520  
 and sanyt hym *wit* þe Rycht hand,  
 and syne þe hownd losit of bande.  
 þan wes þe hownd na thing wrath,  
 Na schup to do na maȝ schath,  
 bot schot on symeon in-to brath, 525  
 and to þe 3erde hym vnd*ir*nethe  
 Ruschit, and hym weryt hade,  
 na war petir hym forbade;  
 þe hūde þar rafe his clathis In hy,  
 and nathing leuit on his body. 530  
 þan al þe folk, bot barnysce maste,  
 And þat hunde of þe towȝ hym caste,  
 as he aȝe wolf had beȝ, or war.  
 for-þi þat 3ere he com nomar,  
 sic schent and schame at hart had he. 535  
 and fra marcellus þis caȝ se,  
 he had þerof rycht mekil wond*ir*;  
 and, for his master wes as vnd*ir*,  
 To sanct petir he com in hy.  
 And quheȝ a 3er wes passit by, 540  
 symon to Nero com agane,  
 þat of his cumin wes rycht fane;

for lyk to lyk accordis wele.  
 And quheñ þat symon þat can fele,  
 þat sa in dante had wes he, 545  
 Alsoñ þe pupile assemblit he,  
 And mad gret playnt of þe schame,  
 of þe vilne, and of þe blame,  
 þat lytil befor tholit he  
 Of thame namyt of galele; 550  
 Fol. 7 b. For-þi he sad þat he wes bowne  
 for þæne and ay to leif þe towne,  
 at he defendit had fra skath  
 to þat tyme, and fra ruyne bath;  
 and alß disdenge, he sad, *had* he 555  
 In þis 3erde langar for to be  
 with wordly meñ, for þai war ill.  
 þar-for a day he sat þærne till,  
 vp in hewine quheñ he suld fle.  
 and quheñ þe day cumin wes, he 560  
 of þe capitale, in þe mast hecht,  
 he passit vpe, and his weyngis dycht,  
 and crownyt hyñ-self wíth lauream greñ,  
 and flaw, as he a foule had beñe.  
 Þane cañe paul to petir say: 565  
 "To me it feris for to pray,  
 and þe to purches quhat þu will."  
 þan nero sad þame twa till:  
 "3oñe is a gud man, and a leile,  
 and falset is, at 3e wíth dele." 570  
 þan petir bad to paul þat he  
 suld dreß his sicht vþe for to se.  
 and he with þat kist vþe þe sicht  
 and saw þe tyrand fle in hycht.\*

546. Alsoñ sone. 552. þame. 554. rayne. 555. þat. 558. þat for.

\* A change of ink occurs here on the MS., but whether there is a change of hand is doubtful.

sad paule to petir: "quhy cesis þou	575
þat þu begouth to do Richt now?	
for cryste, þat mad bath sone and mowne,	
vs callis now with hym to wone."	
þane petir sad: "I conour þow,	
dewilis angelis, at beris now	580
þat wikit mañe sa he oñ hicht,	
throw þe grace, wertu, and mycht	
of our lord Ihesu [Crist], at þe	
ber hym no mar, bot let hym be."	
and sike afe fall þane he gat,	585
to þe 3erde he tuk sic a swak,	
þat harnise, and sched, & body, all	
fruschit in pecið [w]vndir small.	
þan quheñ nero þis cañ se,	
rycht passand wrath þar-of wes he,	590
þat he þat mañ had tint. For-þi,	
to þe appostulis sad angrely	
he sad: "suspekit I haf þow batht,	
for þe to me hað doñe gret schatht;	
þar-for, in sampill of ewill dede	595
to wekit dede I sall þow lede;"	
and bethaucht þame in handis þañ	
to paulyne, þat was a mychty mañ.	
and syñ þame deliuerit paulyne	
In þe handis of Mamertyne,	600
þe quhilk gaff þame ine 3emsale	
of twa knyghtis, þat war fell,	
of þe quhilk procese wes ane,	
and þe toþir callit wes Martyane,	
þe quhilk petir nocht-þe-lese	605
Conuertit till he in presence wes.	
Fol. 8 a. and fra thay þe treutht had tane,	
þai wald þe appostulis þine had gane;	

583-84. These lines are transposed in MS.

585. *sike* is written over the line in a later hand; *he* is a correction for *þat*.

and all war þai lath þar-to,  
 ȝet at þe laste þai cane sa do. 610

and fra nero persawinge hade,  
 þat petir knyghtis cristine war made,  
 he gertt sla þame. and petir bowne  
 hym mad to paß of þe towne.  
 and quheñ he come to þe ȝete 615  
 of þe cite, he met þar-at

Ihesu enterand, his master dere.

þane Petir þañ at hym cañ spere :

*Two Verses* "quhare gais þu, lord, now?" and hee  
 sad: "to Rome I ga, agaíne to be 620  
 one þe corse ȝet eft-sone done."

and petir sad till hyñ alsone :

"dere lorde, sall þu ȝet be  
 eftir crucifit oñe þe tre?"

"ȝa," sad he. and petir sone 625

sad, he wald one þe croise be done

with hym, and for-þi wald he

turne agayne *with* hym to þe cite.

quheñ þis wes sad, petir west wele  
 þat he of dede þe payne suld feile; 630

for he saw cryst in þat sythware

*pas* in hewine quhare he wes ar.

þane petir gretand þis tale

till his brethir tald all hale.

sone nero till Agrippe 635

gert petir deliuerit be;

And, as leo sais, þaíne his face

þane þe sone fer brichtair wes.

þe prefet sad: "is þu nocht he,  
 þat sa gretly delittis þe 640

In wemen, at þu drawis fra

þare husbandis, þame chast to ma?"

þane petir cane þe prefet wit,

and sad, þat he had na delit  
 bot in Ihesu cristis croice. 645  
 þane þe prefet *wit* he woce  
 gaf sentence sone, þat he suld be,  
 as criste wes, crucifit oñ þe tre,  
 for þat he wes bot a *cumlyne*.  
 and of sanct paule he *commandit syn*, 650  
 þat he suld swith hedit be,  
 for citesane of þame wes he.  
 and dynise sais: "quha had ben þar,  
 of ned his hart suld have ben sar  
 þat fellone Iugment to heyre, 655  
 þat oñ þe appostulis gewin wer."  
 and paganis and Iowis fellely  
 buffit þame dispituisly,  
 and spyt in þare facis þat wer cler.  
 and quheñ þat awfull our com ner 660  
 of þar end, as quheñ þai  
 þe deit of dede suld one pay,  
 how tyrandis þan one tyrandis band,  
 quhar-one all þe warld suld stand;  
 bot *crist[i]ne* meñ þat saw þis thinge, 665  
 faste cuth gret with ser sichinge.  
 and quhen þai suld twyne nedway,  
 paule to petir þus cane say:  
 "pece be to þe, grownd-wall,  
 and hyrde of goddis hersale all!" 670  
 And petir till hym þis can say:  
 "and þu, dere brothir, far wele ay,  
 prechour of god and mediatour,  
 lledar of heile and saweoure!"  
 Þay ware *nocht* slane in-to a stede. 675  
 bot petir furth haf þai lede  
 sone to þe croice, quhar þat he,  
 fore cristis sak, suld *mærtir* be.

650. commendit.

fra he it saw, þus cañ he mele :  
 “quheñ myn lord Ihesu, for oure heile 680  
 þat in þis 3erd com̃ fra hewine,  
 vp-one þe croice wes nalit done  
 vp þe hevid ; bot one þat wiß me  
 feris *nocht* oñ it hangit be ;  
 bot, sene he will I *cum* hym till 685  
 fra erde to hewin, it is myn will  
 one þe croice to be festnyt swa,  
 myn fet vp-wart, þat I ma ga  
 to ihesu criste, þat myn lord is,  
 with hym to wine *in-to his b[l]ise.*” 690  
 þe folk of rome, þat lele war,  
 to se þat sight þar *gadrit* war ;  
 for þai sa *In*crely ware hete,  
 þat þai nero and þe prefete  
 wald hafe slane, and petir mad fre 695  
 to ga quhar hym laste to be.  
 bot he requeste to þame *can* may,  
 þat þai be na way suld do say,  
 Na for to lat his passione,  
 þat to resawe he wes þan bowñ. 700  
 and, as tellis Egissippus,  
 and als as linus sais till ws,  
 þat of fele folk, at sorowfull ware,  
 stannand before petir *with* hart sare,  
 In þat howre god hopnyt þar *ewyn*, 705  
 and his angelis þat þai haf sene,  
 full thik a-bowt sanct petir stand,  
*with* lely and rose-cronis *in* hand,  
 and brocht fra *criste* to hym a buk,  
 þe quhilk he full blithfull tuk, 710  
 and all þe wordis petir one rad,  
 þat he prechit in þat stede.  
 and in þe croice þis word sad he :

692. þat sa dred.

705. þā.

"lord, I ȝarnyt to folow þe,  
 bot crucifit durste I nocht now 715  
 be vpe-rycht, as wes þu ;  
 Fol. 9 a. for þu is richt and vpracht,  
 and of our-selfe haf we na maucht ;  
*Adam* till ws, his sonnis, lewynt  
 bowand to þe ȝerde to hawe þe hed ; 720  
 and in our birth we ar owt ȝet  
 þe hed before done to þe *fete*.  
 der lord, þu art all, think me,  
 and but þe na thing ma be.  
 I ȝeld þe thank *wit* harte and will, 725  
 þat I had grace to serve the till.  
 and þer leile folkis, at rewis me,  
 swet Iheru, I pray It þe,  
 haf commendit." And þis he ȝalde  
 þe spyrit, of god in-to þe halde. 730  
 and his discipill marcellus  
 and his comper apuleus  
 tuk done his corð, and honorabli  
 wand it with clathis and spycery,  
 and laid it in grawe, as was skill 735  
 to do sa worthy relyk till.

717. we ar.

719. And.

722. flete.

734. wandit.

## II.—PAULUS.



NDE sene *sum* thinge is sad here  
of paule, þat was *peteris* fere,  
of hym mare 3et will I tell,  
before his deid as hym befell.

sone eftir *his* conuersione 5  
and þe gret persecucione,  
as accordis hillarius,  
In schorth spech sayand þus :  
“In philippis, *with* wandis sar,  
he wes firste doungyne, & syn þare 10  
presonyt and put in stokis,  
and eftere þat vndir gret lokkis  
stanyt, and in exoma  
tholit panis syndry alsa ;  
In thesalunuca als he 15  
tholit *rycht* gret perplexite ;  
In epheso als wes he gewine  
till wilde *bestis*, till hym haf rewine ;  
and in damase at-oure þe wall  
In a creile he wes latin fall ; 20  
and in *Ierusalem* he wes bofte,  
spyit, waitit, and bundyn ofte ;  
and eftere in sesaria  
bundyne, and tholit panis ma ;  
and sailand in Italy 25  
In *parelis* wes he stad sindry ;



and eftir, quheñ he come to rome,  
 wndir fell nero tholit dowme,  
 and ded wes," sais yllarius,  
 þat his story writtis till ws ; 30  
 sayand of hym, þat firste quheñ he  
 beguth appostill fore to be,  
 he heilyt hym þat crepil wes,  
 and restorit Patroclase ;  
 Fol. 9 b. a serpent als, callit wipera, 35  
 þat of venim fillit is sa  
 þat quham it bittis, it mon be ded,  
 þar agane is no remed ;  
 and þat serpent bate his hand  
 of vituryn in-to þe land, 40  
 and he in þe fyre but schathe  
 fra hym [it] keste, or ony wath.  
 opunionis als syndry are  
 of petir and paule, quha wes mar ;  
 bot paule wes les in his degre, 45  
 and in sum oþir mar wes he,  
 and als in-to sum othir thinge  
 he wes to petir as ewelinge ;  
 for paule wes lese of diugnite,  
 bot in-to prechinge mare wes he ; 50  
 and, gyfe we say suthfastnes,  
 In lyk þai ware in halynes.  
 aymo recordis In his saw,  
 þat paule ay, fra þe cok craw  
 to þe fyfte our of þe day, 55  
 quhar-euir he wes, þis oysit ay,  
 with his handis to be wirkand,  
 and to þe nycht syne ay prechand,  
 And all þe lawe spendyt but were  
 In fude, In slepe, and in prayer. 60  
 Ierome ws sais in his lessone,  
 29. des. 34. þe troclase.

þat paule, fra cristis passione  
 ewene þe fyfe and twenty jere,  
 and of nero þe toþir, bwte were,  
 festus hym send bundyn to rome, 65  
 and nero hym gert þar be done  
 In fre presone, quhare twa 3er ay  
 he liffit, In prechinge ilkaday  
 a-gane þe Iowis; and syne nero  
 In þe weste partis has lattyn hym go, 70  
 and prechit þare in landis sere,  
 till of nero þe thratten 3ere.  
 þat tyme of his religione,  
 and of his wisdom, rañ sic renowñ,  
 sa þat all wonderit war but were 75  
 his ferly warkis þat mycht here.  
 als sic grace þat tyme he had,  
 þat feile to hym war frendis mad,  
 þat war to nero Rycht prewe,  
 þat he gert trew and baptiste be; 80  
 and 3ete, quheñ to nero cesar  
 of his pystilis sum rede war,  
 he wald commende þam, þocht þat he  
 vas fillit of all cruelte.

IT fel þat in a tyme paule 85  
 prechit furth þe heile of sawle,  
 and for to here hym wes sik prese,  
 þat fawt of rowme gret þar wes.  
 for-þi, a mañ clymit oñ hycht  
 to her hym, at patroclas hecht, 90  
 and till his word tuk sik kepe,  
 till he wes Irk and fel one slepe;  
 and slepand sa he deit þare,  
 quham for mony mad grete care.  
 and to nero þis patroclas 95

Fol. 10 a.

sa luffit, and sa speciale wes,  
 þat of þe cowp he seruit hym ay.  
 ȝet þan, quhen nero hard say  
 þat his seruand sa wes dede,  
 ane wthir he tuk in his stede. 100  
 bot paule gert bringe hym soñ þar,  
 and raisit hym befor al þat war þar,  
 and to nero send hym ine hy,  
 þat for his dede wes *rycht aungry*.  
 and, quhen he schaw hym þat wes dede 105  
 stand before hym in þat stede,  
 he dred, and sad: "liffis þu?"  
 and he sad: "nero, I luff now."  
 "and quha has gert þe luf?" and he  
 sad: "Iheru criste of nazaree, 110  
 of all þis world lord a[nd] syre."  
 and nero þane in gret Ire  
 sad: "sall he reinge and sa weld all?"  
*quod* patroclas: "ȝey, þat he sall."  
 þane nero hym in gret Ire strak, 115  
 "and serwis þu þat kinge, I wat!"  
 "ȝa," sad he, "þat kinge serwe I,  
 þat raisit me sa mychtyly."  
 þan fyfe of his maste *prewe men*  
 reprevit nero, sayand þane: 120  
 "to strik þis mañ, *sir*, ȝe misdo,  
 þat suthfastly spekis ȝow to;  
 fore to þat ilke mychty kinge  
 we sall serwe in-till al thinge."  
 and quhen nero þat has hard, 125  
 as wod of wit ner he ferd,  
 and þame, he had in affeccione  
 maste, he gerte þare presone;  
 and besyly gert sek all þai,  
 þat cristine fath before can ta, 130

119. þar.

121. ß=sir.

and torment þame *wit* panyß sere.  
 þan *wit* vthir paule cañ apere,  
 bundyn, to quham nero cañ say :  
 “and þu mañ of cristine fay,  
 þat þis bundyn is brocht me till 135  
 as mychty kinge, agane þi will,  
 and callis þe seruand to þat kinge,  
 þat may þe helpe ine alkine thinge,  
 my *knychtis* þu drawis fra me  
 falsly to þi trewtht and þe?” 140  
 and he sad : “*nocht* anerly  
 goddis *knychtis* fra þe draw I,  
 bot of all þe world hale  
 I draw ; fore to þame myn kinge sal  
 gyf sic reward þat ma *nocht* cese, 145  
 and sal exclude all wrechitnese.  
 Fol. 10 b. and he [þe] same sall do to þe,  
 gywe þu to hym will subiet be.  
 for he is Iuge of sa gret *mycht*,  
 þat of all thinge he sall do *rycht*, 150  
 and of þis world þe figur hale,  
 quheñ [he] sall deme, vndo he sall  
 throw fyre.” And quheñ paule sad sa,  
 Nero of wit ner cuth ga,  
 quhen he harde þis world be fyre 155  
 suld losit be. Þane in gret Ire  
 all cristine, þat [in] *pressone* ware,  
 he gert bringe furth, & brin *rycht* þare.  
 and paule, as for hurte maieste,  
 syne eftir bad hedit suld be. 160  
 þe folk of rowme, þat saw swa  
 he gerte but resone sa mony sla,  
 Raisit in hym *sedicione*,  
 and wald have brokyn his palace done.  
 þane þe leile folk be-gañ to cry : 165  
 “nero, *mesur* þi gret foly,

and sla na mañ fore-owt sake,  
 þat fore þe realme defens suld mak !”

Nero, þat was þan sum part rade,  
 couertly to his men he bad 170

þat nane suld noy crist[i]ne mare,  
 till he forthyre awisit ware,  
 and þane leit paule a quhill ga.  
 bot eftir sone þai cañ hym ta,  
 and hyme to nero browcht in hy. 175

and quhen he saw hyñ, he can cry :  
 “belyve ! ger do þis wik away,  
 and hed hyñ but mare delay,  
 þat changis meñ owt of þare wit,  
 and gerris þam fra þar lordis flit, 180

wifis and concubins alswa  
 till his ryte takis ser men fra,  
 and changis menis wit, at þai  
 wat nocht quhat þai [do] na say.”  
 þane sad paule : “ nero, wit þu 185

þat schorte tyme I sall tholl now,  
 bot lestely I sall luf sine  
 with my lord Ihesu withowtyn fyne.”

þan Nero bad “hed hym in hy,  
 þat he kene me mare mychty, 190  
 þat hym ma sla, þan is his kinge,  
 quham of he makis sic awantinge !  
 and eftir sone sal we se,

gyf he but end sall liffand be.”  
 þane sad paule : “to mak þe wyse, 195  
 quhen myn hewid of strekine is

befor þine eyne, þu sal [me] se,  
 and kene þat I quhyk sall be ;  
 fore myn lord is kinge of lyfe,  
 and nocht of ded na ȝete of stryfe.” 200

to thre knyghtis þanê wes he tawcht,

173. a leit.

Fol. 11 a.

þat hym to sla soñ has lacht,  
þe quhilkis ledand hym þe way,  
praide hym ʒarne he wald þam sa[y],  
quha wes þe kinge he luffit sa,  
for quham he dred noch̃t ded to ta.  
þane paule þam prechit be þe way  
of criste, his kinge, gret nobillay,  
of his gret Ioy, and of his ryk,  
þat euire lestis in to lyk,  
and of þe panis fers and fell,  
þat þai sall hawe þat ar in hell.  
and þis he has þai knyçhtis taucht,  
and þai all thre oure treutht laucht.  
þane þai prait, he wald ga  
quhare sa hym leste, and pas þam fra.  
bot he sad: "I will noch̃t tak flicht;  
for I am cristis lauchtful knyçht,  
þat eftire þis lyfe transitore  
euire-lestand lyfe is me before.  
and for takinē ʒe sall trew  
þe thinge I say till ʒow now:  
lele men sall cum, quhen I am slane,  
and ber myn corse away with þame.  
and takis tent quhare þai it lay,  
and besyd it to mornē ʒe se may  
twa men stannand besyd it prayand,  
titum and lucam, god lowand;  
and at þame spere but mare  
þe cause quhy I gert ʒou cum þare,  
and þai sall baptis ʒow, and mak  
nabile cristis kinrik to tak."  
and as þai furth farand ware,  
nero send twa knyçhtis to spere,  
gywe ʒet wes sa slanē sanct paule,  
quham to conuert he paynyt hym all;

202. pane.

229. þat þame.

230. 3<sup>rd</sup>

bot þai till hym sad : "quhen we  
 haf þe slane and lifland se,  
 full trewly þane sall we trew  
 In hym, quham of þu prechis now ; 240  
 bot sped þe now, and tak þi med  
 þat þu has servit fore ill dede !"  
 and as þai led hym furth þe gat,  
 he met, in *hostientis* ȝete,  
 a woman þat gret dule can may, 245  
 and till hyre namê had p[*l*]ancilla,  
 þat of gud lyfe wes and clene,  
 and to *petir* *printeis* had bene,  
 to quham gretand paule can mele :  
 "fare well, dowchtir of lestand hele ! 250  
 lene [me] þi curch to heile me,  
 till þat myn hewid of strikin be,  
 and þu sall haf it in schort space."  
 þane schow lent it, at drery wase.  
 Fol. 11 b. þe baser sad, schow wes vode, 255  
 þat lente to hym a clath sa gud,  
 -þat wes sa slichty a creatour.  
 þane þai hym led furth in þat houre  
 to þe place of his passione,  
 quhare he one kneis set *rycht* downe, 260  
 -and to þe est his handis vphelde,  
 and prait to hym at all can welde.  
 In þat sted, gretand *rycht* sare,  
 tuk leife [he] at his brethir þare,  
 and *witȝ* þe querch [he] hid his face ; 265  
 and sone wes hedit in þat place.  
 and quhen þe hewid strickine wes away,  
 in ebrow clerly cañe it say  
 of Ihesu criste, þat all mycht here,  
 þat in þat place stud far or nere. 270  
 and of his hals firste milk out ran,  
 þe *knycȝtis* clathis þat smyttit þan ;

and syne rede blud, and in þe ayr  
 wes clernes señe grete and fare ;  
 —and of þe cors com swet sawoure, 275  
 þat lestit langare þane ane howr.  
 and *with* his handis in his blud  
 he wet þe querch þat wes gud,  
 and It, be grete *merakill* and mycht,  
*wnpersawit* of *manis* sicht, 280  
 gaff it a-gane to p[l]ancilla.  
 and as þe *basare* hame cane ga,  
 at hym besily cane schow spere,  
 quhare he lewit hire master dere.  
*quod* he: “in þe wale of comptone, 285  
 I haf hym lefte beowt þe towne,  
 and his face with þi *wempill* bundyn,  
 I tel þe wel, he sall be fundyn.”  
*quod* schow: “it is nocht sa.”  
 þane of hir bosum *can* scho ta 290  
 þe bludy clath, and schew to hym,  
 and sad: “at þe 3at now com *þai* In,  
 petir and paule, in clathis schenand,  
 far cronis one þar hew[d]is berand,  
 and paule *myn* querche gaf to me 295  
 all bludy, as þu now ma se.”  
 þane for þis ferly mony ane  
*Richt* þane þe *cristine* treutht has tanê.  
 and quhene nero þis herd had,  
 he wex sone abaysit and rad, 300  
 and with *wismen* þare-of had spek,  
 and with his othire frendis eke.  
 In-to his chawmer maste prewe,  
 wele closit, quhare sic spek suld be,  
 paule apperit to nero *cesare*, 305  
 and sad sic wordis in þat sithar:  
 “be-hald and se, I am *nocht* dede,



342. and same.

Sanct paulis hed *eftir* his discese  
 In a depe vewar warpit was,  
 quhare sa mony vthir war flungyne, 345  
 þat [it] was lange or it was fundyne.  
 bot quhen þat fowrty ȝer war ganê,  
 þe meñ þar by purpoß has tane  
 to dry þe stank; and sa þai did.  
 and paulis hed, þat þar wes hyd 350  
 a-mange þe lafe, a hyrd has tane  
 one his staf end, or cuir he fanê.  
 þe hewid, at fresche wes and *nocht* alde,  
 he set it vpe besid his falde,  
 quhare þat he wok his fe one *nicht*; 355  
 and thre *nichttis* he saw gret lycht  
 a-beowe þat heid þan, þat gert he  
 his lord *cum* and it se.  
 to þe bischope þan þai twa  
 Fol. 12 b. þis tale has tald, and *opir* ma. 360  
 þe bischop sad þan, be his sawle,  
 þis is þe hed of sanct paule!  
 and went onê in *proceSSIONe*,  
 and browcht it with hym to þe towne,  
 In þe kirk befor þe altere 365  
 lad it, fresche as it wes eyre.  
 his body þane vnhelit þai,  
 þat sa lange had lyne in clay,  
 -and fand it alswa fresche & *gren*,  
 as it þat day grawin had bene. 370  
 þan dressit þai entent and will  
 þe hed to set þe body till.  
 and it hapnyt in þe sythar  
 þe *patriarch* for to *cum* þare,  
 þat sad: "lordis, ȝe suld wele *ken*, 375  
 þat here slane has bene mony men,  
 Of quham þe hedis in placis sere

ar scalyt; for-thy it is in wer  
 gyff þis be paulis hewid or nocht.  
 for-þi to do þis, hafe I thowcht: 380  
 þis hewid ewene at hīs fet to lay,  
 and syne dewotly to god to pray,  
 sant paulis hewid gyf þat it be,  
 þat þis body, þat we ma se,  
 turne till it and till It knet, 385  
 þe suthfastnes at we ma wyt."  
 till all it likit þat he sad.  
 þe hevid þan to þe fete þai lad;  
 and, seand all þis grete ferly,  
 a-bowt turnyt þe ded body, 390  
 and with þe hewid sic festening mad,  
 rycht as þai neuire departit had.  
 þane lofit þai god of his gret mycht,  
 þat schew [it] þame sa þe suth be sycht;  
 and sone with worschipe þe body 395  
 þai enclisit full reuerendly.  
 llange efter þis, quhen pape cornel  
 þe sege of rowmē gouernyt wele,  
 quhare gret religionē wes þane,  
 fra owt of grece com mony men 400  
 to rowme, and stall a-way be nycht  
 þe twa bodis of mekill mycht  
 of petir and paule, fra quhare þai lay;  
 and with þame wald hawe gan a-way,  
 bot fendis, þat in ydolis ware, 405  
 throw goddis vertu he can rare  
 agane þar will: "men of rome, now  
 helpe! your goddis ar tane fra þow."  
 þan þai of rome wittinge had  
 þat sic nois and cryis wes mad 410  
 for þe appostulis; and for-thy  
 gret multitud gadderit in hy,

398. rowmē þat gouernyt.

400. com cristine mony men.

- Fol. 13 a.      and þame of grece folowit so faste,  
 till þai for rednase done can caste  
 In-till a dyk, ner by þe place      415  
 þat cata**ʒ**umba callit wes,  
 þat worthy tresour but delay,  
 and war richt fane to fle a-way.  
 fra þine þire banis men has tane.  
 for þai na weste quhilk wes ane,      420  
 na quhilk vthir of þe twa,  
 for-þi þare *prayer*e can þai may,  
 with dewote fastinge and wak,  
 þat god wyß þame wald make  
 peteris banis quhilk war of þai,      425  
 and quhilk war pa[u]lis banis alsa.  
 and fra hewine wes þam tawcht,  
 þe mar banis þe prechour awcht,  
 and þe les als but wer  
 war þe banis of þe fescherê.      430  
 and sa þe banis þai bad parte,  
 and in a kirk lad a parte,  
 and [in] a[ne] vthir parte lad þai.  
 þar ar þai honorit to þis day.  
 And meñ sais þat siluester,      435  
 ʒarnand of þis to be wisere,  
 quhen hallowit war þir kirkis twa  
 he gerte agane þir banis ta,  
 and with a balance and nomar  
 þai banis he departit þare;      440  
 and in a kirk has he downe  
 ane halfe, and ane wthir sonê  
 In ane wthir reuerently,  
 till domyseday quhar þat þa ly.  
 a, Rowme, þu aucht blitht to be,      445  
 þat had sic techare to kene þe  
 Cristis ewangell; first, quhen þu

wes mastres of errour ; and now  
 discippil mad of suthfastnes !  
 þai ar þi frendis neur-þe-lese, 450  
 sut[h]faste hīdis, þat has þe  
 playntit in hewine reme to be  
 bettir and happliare.  
 and þai, þi firste faderis war,  
 of þe quhilk [he þat] firste rit þe, 455  
 gafe þe name and fowndit to be,  
 throw browthir slawchtir can þe file ;  
 þat wes gret wikitnes and will.  
 þa ar þai sa helit þe,  
 þat þu art digne callit to be 460  
 now haly folk and pepill chosyñ,  
 as gud þat fra ill ar losine.  
 of kinge and presthed þe gud citte  
 þu art callit, worthy to be  
 Fol. 13 b. mychtyare throw religione 465  
 þan wardly dominacione.  
 þis þu throw mycht of *empriour*,  
 has hyit bene to gret honour ;  
 3et cristine throw þe mar availis  
 þan victory of gret batalis ; 470  
 for ma now *cumis* to þe,  
 throw þi patrōns helpyne to be,  
 þan euir 3et comē of victory  
 to þe, or of þi chewalry.  
 for-þi suld þu gret Ioy may 475  
 of sic hīdis and fadderis twa,  
 throw [quhom] all *crist[i]*ne honouris þe  
 as hevyde of al cristianite.

Now folowis in þis *processe*,  
 how þat sante paul *conuertit* was, 480  
 þat *conuertit* þe *sammyn* 3ere

þat criste tholit for ws here,  
 and þat sammyne zere *with*-all  
 þat stewene stanit ded *can* fall.  
 bot criste tholit of fre will 485  
 þe aucht kalente of Aprill.  
 þe thred day of august þat 3er  
 sante stewene wes slane *without* wer.  
 of februar~~e~~ þe aucht kalend,  
 or þat zere come till hend, 490  
 god of his grace *conuertit* sawle,  
 and [mad] of hyme þe prechour paule.  
 and þir ar resonis thre, for quhy  
 haly kirk now commonly  
 of his *conuersione* mais feste. 495  
 and low þe firste, þat is *nocht* leste,  
 þat na mane for grewous syne  
 sal disparit be *pardone* to wyne,  
 considerande quhou þat paul was  
 gilty, and 3et wane goddis grace. 500  
 þe tothir is, þe grete blythnese  
 kirk had efter sorowfulnese,  
 as *he*, þat firste wes *cristis* fa,  
 and in thra will his men *can* sla,  
 become to þame sic frend, þat he 505  
 for þame dred *nocht* for to de,  
 na lewit *nocht* for manis blame  
 to preche of criste þe haly name.  
 þar-for, quhow he *conuertit* wes  
 I sall tell her, mare na les. 510  
 quhene Iowis mad þame bowne  
 To dinge sante stewyn *with* stanis done,  
 þar clathis by paulis fet kest þay.  
 Fol. 14 a. 3et stewene for þame *euir* *can* pray,  
 bot it mowcht *nocht* on þame lycht 515  
 for þar gret wikitnese and plycht.

483 and 484 are transposed. 484. and. 503. as þat þe firste.

Ȝet wald nocht god his prayer  
 war in wane in þat sythtware,  
 bot þe meryt of It gerte he  
 In felone paule translatit be ; 520  
 for he schupe þam all to schame,  
 þat euir trowit in *cristis* name,  
 for-þi he sped hym *rycht* gud spede  
 to þe preste of þar presthede,  
 and purc[h]aste *lettris*, and cañ pase 525  
 to þe gret cite of damase,  
 to sper gyf he ony þar  
 mycht fynd, þat in *criste* trowand war,  
 to bring þame to *Ierusalem*  
 faste bundyn, wemene and mene, 530  
 martirdome to thole þare,  
 for þai trewit in sic lare.

Ðan went he furth soñ in hy,  
 with sere men in-to company.  
 and as he went ewine furth *rycht*, 535  
 fra hewine schane doñ a mekil lycht,  
 and vmlappyt hym soñ all ;  
 and he with þat to ȝerd can fall.  
 and as he at þe ȝerde lay,  
 he herd a voice to hym say : 540  
 “saule, saule, quhy warrais þou me?  
 for *is it* nocht hard to þe  
 agane þe brod þu for to prese?”  
 þane askit he, þat lyand was :  
 “quhat art þu, lord?” sad he in hy. 545  
 “*Ihesu* of nazareth,” he sad, “am I  
 þat þu warrays, þat is to say,  
 all þat trowis in myn lay.  
 bot ryse and gange in þe citte,  
 and þar it sall be sad to þe 550

537. vnlappyt.

542. for it is nocht.

quhat þu sal do." And þar wiðhal  
 þe meñ, þat wið hym war, al  
 stud abaysit in þe way;  
 for þat voyce þai þar hard say,  
 and þai saw na liffand mañ. 555  
 bot saule, þat fra þe 3erd vpwan,  
 with flesly ewine he na se mocht,  
 for he had bene lang blynd in thoçt.  
 þane þai, þat war in company,  
 be þe handis hym tuk in hy, 560  
 Fol. 14 b. ande led hym furth in-[to] damasse.  
 and þare he thre dais fullely was  
 bot met na drink, na myicht nocht se.  
 meñ trowis, [that] at þat tyme he  
 was tawcht wele be þe hali gast 565  
 þe ewangele þat hym likit beste,  
 as he to þame of galathas  
 sais, no mañ his master was,  
 na of nane had he techinge,  
 bot of Iheru throw his schewinge. 570  
 In þat towne wes a lele man sted,  
 þat ananyas to name had,  
 to quhowme god sad in visionê:  
 "anantias, ryse, mak þe bownê,  
 and of þis towne pase til a rew, 575  
 quhare þat Iuda dwellis now,  
 and sek ane saule till his name,  
 þat beris of tharse till his sorname;  
 for, lo, he prais, I say þe."  
 to god agane þis answerit he: 580  
 "and I haf herd fele gud men say,  
 at þat man has done gret il ay  
 to þame, þat ar to þe lele meñ  
 In þe townê of ierusalem,

554. for þi he venyt þat þai hard say.

559. þat þai.



	and for þat cause is cumin hiddy,	585
	to gaddir sik men all togiddir,	
	to haf þam to þe forsad townê,	
	for þi sak to thole passione."	
	quod god : "til hym gang, I byd þe,	
	for he weschele is to me	590
	chosine, for to bere myn name,	
	forowut dowl of manis blame,	
	before kingis and folkis fell,	
	and to þe sonnis of israell ;	
	for I hafe schawit hym quhat he	595
	mone thole for þe sayk of me.	
	for I haf mad of felonê sawle	
	a leile prechour, and callit is paule,	
	and of a felone wolf eke	
	a lame I haf mad hym mek."	600
	but mar þan passit anany	
	to þe howse of Iuda in hy,	
	and one paule his handis lad,	
	and, as god bad hym, þus he sad :	
	"paule, bruthir, god Ihesu send me,	605
	þat in þe get apperit to þe,	
	þat þu þi sicht ma hafe in haste,	
	and be fillit of þe haly gaste."	
Fol. 15 a.	And with þat word fel fra his ene	
	mirknes, as þa skalis had bene,	610
	and he þat sicht þane gat, and rase,	
	and anany hym baptiste has.	
	and he tuk mete, and confourt had,	
	and þar with discipulis abad	
	a quhyle, þat war in-to damase ;	615
	and syne to synagogis cane pase	
	and prechit Ihesu criste alsonê,	
	sayand þat he wes goddis soñ.	
	þan all þat harde, wondir hade,	
	and sik spech of hym þai mad :	620

"Is *nocht* þis he, þat all þe meñ  
 werrayt in *Ierusalem*,  
 þat euir callit one *cristis* name,  
 and now to prech it has na *scha*m,  
 and for þat cause com her to fynd 625  
 sic *cristine* folk, and þame to bynd,  
 and to *ierusalem* þame to led  
 to þe *prince* of our presthed?"  
 and ay þe mar þat þai sad þat,  
 þe fer mare he his strinthis gat, 630  
 and schamyt faste þe Iowis fele,  
 þat in-to damase þa<sup>n</sup> can dwell,  
 affermand ay þat Criste Iheru  
 wes goddis sone in for to trow.  
 and þan þe name of felonê sawle 635  
 wes turnyt in to prechore paule,  
 þat all þe world be *lycht* of *preching*  
 to þe suthfaste trewcht can bringe.

off petir and paule haf 3e hard,  
 and how þat nero *wit* þa<sup>m</sup> ferde, 640  
 and how þat þai for *criste* war slane.  
 now will I tell [3u] of þe payne  
 þat nero tholit, as was skill,  
 for *tyranny* and dedis ill.  
 and þocht it be ypocrifa, 645  
 I will be-gyne at seneca,  
 þat to nero, þat tyrann kene,  
 In all tyme had master bene,  
 and techit hym full mekil wit,  
 þocht þat he na folowt it. 650  
 þis nero worthit ay of ned,  
 throw o *custum* of his barnehed,  
 ryse ay quheñ his master com nere,

621. Is nocht he þis.

aganis his will þocht it war,  
 And do hym reuerence; and for-þi 655  
 It missat hym grettumly.  
 and als þis senek forthirward  
 for his trawell asskit reward;  
 bot nero, as a wekit mañ,  
 has fundin ane enchesone þane, 660  
 þat it ganyt nocht þe emprioure  
 til do till ony mane honour.  
 and for hym worth[it] honour do  
 til seneca, he sad hym to,  
 þat he suld chese quhat kind of tre 665  
 hym lykit one to hangit be;  
 vthir reward he suld hawe nañ.  
 þan sad seneca, makand mayne,  
 for myse, or for quhat cause he  
 sa to dede suld put be. 670  
 þane nero, þis wekit fowle,  
 gert set his mastere oñ a stule,  
 and owth his hevid sittand þar  
 brandiste a brand þat scharply schar.  
 and quhen he saw hym sa sted, 675  
 for þe scharpe sword ay ves he rad,  
 and with þe hewid wald eschow,  
 þan sad nero: "quhare for now  
 bowis þu þi hed for dowl of sword?"  
 þane seneca sad hym þis word: 680  
 "for I ame a man in dowl sted,  
 and nedly fore dede mon be red."  
 quod nero: "I am ay red for þe  
 as I a barne wes wont to be;  
 þar-for wit þu þat in radnes 685  
 I ma nocht luf in hartly es,  
 till þat þou luffis." þan seneca  
 sad hym: "sene I ded mon ta,

I ask for reward and med,  
 þat þu will tholl me to bled 690  
 In a bath of myn armis twa,  
 þat I þe ded ma softly ta."  
 þane sad nero: "se, þat be downe  
 swith, for þu sall dee alsone!"  
 þane seneca in þe bath 695  
 leit hym-selfe blud of armis bath,  
 and bled to ded. 3et summan sais  
 þat he deit all wthir wais,  
 as of a fellone poyssone,  
 myngit and mad be tresonê; 700  
 bot quhedir sa suld be na strife,  
 for nero gert hym lose þe lyf.

syne eftir þis nero wes brocht  
 In sa mekill wodnes of thocht,  
 þat he his awne modir gert sla, 705  
 suppos fele þar-of wes wa,  
 for nedly he wald se þe place,  
 quhare-in he consawit wes,  
 and all þe tothir instrumentis  
 he gert vnhele in his presence. 710  
 and ay as men war hyr scherand  
 þai prewetes, and scho murnand,  
 he had gret ese of hyr hard pyn,  
 and blythtly bad bringe hym þe wyn.  
 Fol. 16 a. and with his modir þus he ferde, 715  
 for, passand þe towne throw, he herd  
 a womane with barne traweland  
 ful pituysly, and sar granand;  
 for-þi he thowcht þat he wald se  
 ye cause of hyr Infirmyte 720  
 In his awne modir, and nane ellis,  
 but pety, as þe story tellis.

713. and.

716. þe herd.

and sum, þat war till hym prewe,  
 seand his gret Iniquite,  
 sperit at hym, quhy he did sa 725  
 fellely his awne modir to sla;  
 for, gyf he wit quhat wa þat scho  
 for hym tholyt, he suld nocht þat do:  
 "for is na payne, we wele þe warne,  
 In life sa gret as to ber barne; 730  
 and law warnis, and lofe forbedis,  
 þat ony chyld, þe modir fedis,  
 suld defowle þe modir þat hym fed  
 of hir wame in þe preue sted."  
 þe tyrand þan can to þam say, 735  
 þat he wald be hym-selfe assay  
 how hard panis, ore how sar  
 his modir tholit, þat hym bare.  
 mony medicinar[is] for-þi,  
 and masteris in philosophy 740  
 rycht awful þan can [he] warne,  
 þat þai suld mak hym with barne.  
 sad þai, Impossible thinge  
 was til do his þarnynge,  
 for natur tholyt it nocht to be done. 745  
 þane to þame sad he sone,  
 bot þai did It, þai suld de.  
 þan þai, þat wyse war and sle,  
 but persawinge sudandly  
 a padok gert hym drink in hy, 750  
 and syne throw thar suttellite  
 In his wame gert it fosterit be,  
 þat his wame boluyt ner and rafe,  
 a-ganis kynd for þat he strafe.  
 bot þai fosterit hym neuir-þe-lese 755  
 with sic dietis, as cordand wes  
 for þe padok, and sad, sic fowd

727. *wit* has been altered by a later hand into *wist*.

753. *bolmyt*.

756. *cordans*.

was for his barne and hym gud.  
 his breth hym grewit mar & mare,  
 and he, þat mycht nochth tole sic sare, 760  
 sad til his medicinaris, þat he  
 wald of his barne deliuerit be,  
 for he mycht nochth leste in lyff  
 In sik panys and sic striff.  
 for-þi he sad he suld þame sla, 765  
 bot þai hym losyt of syk wa.  
 þane ordanyt þai a potoñ,  
 Fol. 16 b. to ger hym caste owt þat poysson,  
 þat hym handlit sa faste,  
 till a fowle padow at þe laste 770  
 he keste, þat wes laythe to se.  
 þan at his mastere askit he,  
 quhar-for his birth wes sa wile,  
 sa foule, and sa horribyle.  
 þan ansuerte þai, be-cause at he 775  
 a-gane kind wald deliuerit be.  
 þan sperit he rycht besyly,  
 gyf þat he wes sa wgly  
 quhen he wes borne; and þa sad, "ȝa."  
 þat vgly padok þaz gert he ta, 780  
 and in a towre of stane gert he  
 It besyli fosterit be,  
 till at it liffit; and it wox sa,  
 till þai, þat war wele far it fra,  
 micht her it jele a wel far way. 785  
 for-thi þat place callit þai  
 laterent, quhare ful gret pardonē  
 Is now in rowme, and deuocione.  
  
 and in ekine of his mysded,  
 It hapnyt nero for to red 790  
 of troy þe gret distruccione,  
 at quhylum wes sa far a towne,

and syne wes brynt halely.  
 of swilk fyr he had ferly,  
 þat wes sa gret and lang lestand. 795  
 for-þi þe tyrand tuk on hand  
 for to byrne þe gret cite  
 of rome, sic a fyr to se  
 as was þe fellone fyr of troy,  
 In yll þe tyrand had sic Ioy. 800  
 þan tyrandis he callit hym till,  
 and, his wikitnes to fulfill,  
 bad þame in all þe *partis* of rome  
 set fyre at anis but ony howne,  
 þat he my~~cht~~ stand his towr In, 805  
 and se all to-geidir byrne.  
 þane þai cuth soñ fulfill  
 of þat tyrand þe wikit will,  
 and, hym sa till emplece,  
 þai gert rowme bryn vpe in a bles; 810  
 and Ithandly it brint sewin dais  
 but cessinge, as þe story sais.  
 and all þat tyme owt of *his* towre  
 þe fyr beheld þat fell *tratowr*,  
 and sad, It wes þe farrest fyre 815  
 þat euir he saw, sene he wes syr.  
 and of þis tyrand sais þe buk,  
 Fol. 17 a. with goldine nettis he fescche tuk;  
 and of þe syngyne als cuth he mar  
 þane all þe me[n]stralis at þat tym war; 820  
 and he as wyff wald wedit be  
 wmqhill to man, and quhyll walde he  
 tak hym a man in sted of wyff.  
 of þis tyrand sic wes þe lyff.  
 and ȝet, amang ill dedis ma, 825  
 his awne brethir he gert sla.  
 als he slew petir and paule,  
 803. and bad.

till eke þe tynsale of his sawle,  
 and [did] fell vthire Ill dedis fer,  
 þat war lange to rekine her. 830  
 þe meñ of rowme ful noyt wes  
 of his foly and his wodnes,  
 and thowcht to thole hym no mar,  
 na till his fellony mar to spar,  
 bot erar thocht hym to sla. 835  
*quhane* he *persawit* it wes swa,  
 [he] fled allane owt of þe towne,  
 willand in wastine vpe and done,  
 and fand a tre, and it schapit  
 with his tetht, and syne oñ It 840  
 slewit hym-self *rycht* to þe hart,  
 and offerit to þe fend þat mart.  
 bot it is red in wthir place  
 þat, in a wod as he *wandrand* was,  
 wolvis hym rafe, and drank þe blud, 845  
 þat to Ill ay *thocht* sa gud.  
 and þai of rowme, *quhen* þai hym *socht*  
 in wildirnes and fand *nocht*,  
 come a-gane, and þe padok fand  
 In a rownd tour still zelland, 850  
 and gert men haf it owt of towne,  
 and bryne [it] þar, as wes resone.  
 þis wes nero for his felony  
 wele punyst, as [he] wes worthy,  
 þat mony thowsand gert sla 855  
 for cristis sak in dowte and wa.  
 bot for þe panys þai *can* fele,  
 god has þame rewardit wele  
 with hevynlyk Ioy and lestand bliß,  
 þat he has grathit for al his; 860  
 quhare hele beis ay but seknes,  
 youthed but eld or wrechitnes,

829. Ill vthire.

834. fellonly.

836. and.

839. schaspit.



- fulth but *hungir* or wantinge  
 of goddis fud, or hard *ȝarninge*,  
 ay lestand lykine *wit* fredome 865  
 but seruitut or thrildome,
- Fol. 17 b. -blowmand bewte but wane or smyt  
 of sawle and body to-gidd*ir* knyt,  
 but ded ay lestand lyf,  
 and habundance of pece but strif, 870  
 sikirnes but dut or dred,  
 full knowlage of alkind ded ;  
 er ma nocht her, na e se,  
 na in hart *comprisit* be  
 þe gret Ioy, þat god to med 875  
 has granttit þam, þat will hym dred.  
 þe quhilk Ioy petir and paule  
 browkis now in body and sawle ;  
 and nero wa, þat *can* *nocht* blyne,  
 In hel tholis for his syne. 880  
 for-thi war gud to lef þe play,  
 to lestand payne þat ledis ay,  
 and her þis fleschely delyt  
 moñ cesse, men wat *nocht* how tyt ;  
 for-þi quheñ þe play best is, 885  
 best is to lefe þan I-wyse.
- of þis nero quha wald for-þi  
 behald þe dedis verraly,  
 þat luffit sa þis schort delyt,  
 þat he mon euir dwel in syt, 890  
 als wele in body as in sawle,  
 and wald syne luk to paule,  
 þat conuertit and lewit his syne,  
 and of Ihesu sic luf *can* wyne,  
 þat he is mad til ws merour, 895  
 þat na man suld for gret errour  
 fal in wanhope for to purchases

eftir syne of god þe grace,  
 þe doctor gregor sais þar-by,  
 þat nothir stekis fra godis mercy 900  
 of þe fel syne þe quantite,  
 na 3et þe gret enormyte,  
 na 3et þe latnese of þe howre,  
 ellis þat till our saweour  
 þe will of þe man k[n]awyn be, 905  
 as be sanct paule we ma se,  
 þat rocht of na wardly thinge,  
 ellis þat he mycht criste Inbringe.  
 for-þi in his pystil, he wrat  
 to þame of rome, [he] sad þusgat, 910  
 þat he tholit trawal ful gret,  
 and als bath gret hungir & het,  
 and þat he wes oft in presonê  
 for cristis sak, but resonê;  
 and of þe Iowis he can tak 915  
 gret dispyt for his master sak;  
 wondis fyfe tymis fourti, ane lese,  
 Fol. 18 a. and strakis one his nakit flesche  
 with a swerd, fel and Ill,  
 mad for sic cause of litill skil; 920  
 and with wandis dongyne sar,  
 for þat he prechit cristis lare;  
 and anis als stanit wes he;  
 and thriis schipe-brokine in þe se,  
 and all þe nycht hale and þe day 925  
 at sey-grownd, he sad, he lay;  
 and ofte tym tholit he gret wath  
 In gattis and in wattir bath;  
 and a-maȝ thefis and his kyn  
 he wes of[te] tym parele In; 930  
 and in cites and wildirnes  
 in gret parele ful oft he wes;  
 and a-maȝe þam þat war fals



& for sic cause he *trawalyt* mare  
 þane all þe postilis, þat *euir* ware,  
 for till *gere* all men leif þare syne,  
 & þare sawlis to god to wyne. 970  
 laith of lysing als taucht he  
 til Ilke man in his degre,  
 to *príncis*, lordis, & pure men,  
 to thrillmen & to women,  
 & to 3oung men als gef he lare, 975  
 & faddire & modyre, þat þaim bare,  
 to licheouris & to continent,  
 till all he prechit his entent;  
 &, schortly, he was hym allane  
 a commowne man till *euirilkane*. 980

[A]nd quhen þat he brocht was to rome,  
 befor nero to thole doume,  
 all þat euire war of Iowis lay  
 Come to sanct paule, & þis can say:  
 "Defend oure lacht, we pray þe now, 985  
 sene þu art borne man of hebrew!  
 cause of folk þu suld defend,  
 & *thol* It cum till spedfull end.  
 syne *circumcydit* of þaim is nane,  
 & *circumcisi*one þu has tane, 990  
 & þow, as ws think, vald put don  
 þe lacht of *circumcisi*one,  
 þar-for, quhen [þu] seis petire ma,  
 sustene our lacht agan hym ay;  
 for he fayndis bath lat & ar 995  
 for to distroy quytyly our lare;  
 for bath our sabbot & fest-day  
 he forcis for to put away."  
 þane said paule: "quhen I petir se,  
 3e sall apertly prewe be me 1000

988. & tholit It cum.

bat I ame verry low, quhen I  
 þe *circumcisi*one suthly  
 & þe sabbottis sall aprowe ay;  
 for god hym restit on þe VII day,  
 als our elderis lacht ws leyrit. 1005  
 quhy suld þane petir sa be steryt,  
 þat he ymang þe folk suld preche,  
 or ony new law to þame teche?  
 þarfor lat hyme cum now to me,  
 & yhe but Ire or wreth sall se 1010  
 hym ourcumyne, suppos he ware  
 fere wisare; bot gif his lare  
 throu witnes be approwit now  
 of þe ald bukis of hebrew;  
 & gif It swa be, we mon all 1015  
 obey till his lare, gret & small."  
 quhen þis was herd, but mare went þai,  
 quhar petir was, & can hym say:  
 "paule appostill is cumyne; loo,  
 we pray þe þat þu cum hyme to; 1020  
 for he is bundine, & but leife  
 to cum here, he ma nocht eschewe."  
 quhen petir þis herd, he was blyth,  
 & with þame went to paule alswyth.  
 & þai bath, fra þai sammyn met, 1025  
 for pure pytte & Ioy þai gret;  
 & Ilkane of þame tald til vthire,  
 as bruthire suld do to his bruthire,  
 all hale þare trawale les & mare,  
 & þe gret dout þat þai in ware. 1030  
 syne one þe morne richt ayrly  
 to paule come petir full freyndly,  
 & fand a multytud wele greit  
 of Iowis, stanand at his yhat;  
 & was þar a full gret strife þare 1035

1003. tell.      1005. and.      1008. now.

between þe Iowis & folk, þat ware  
 Conuertyt to god throw his grace.  
 for þe Iowis in þat place  
 sad : "we ar of ryall kyne,  
 of goddis dere frendis chosine, 1040  
 Abraham, ysaac & Iacob leile,  
 & prophettis, quhome with god can meille,  
 & schaw to þame his priuete,  
 & his ferlyis he leit þame se ;  
 Fol. 19 b. & yhe are cumyne of folk but drede, 1045  
 þat god wrocht nathing in þare sede,  
 bot þai till wrechit ydolis ay  
 has bene seruandis ; þis is na nay."  
 & þan þe folk, þat cristine ware,  
 mad to þe Iowis sic answe : 1050  
 "fra þat we herd þe suthfastnes,  
 we left oure errour mare & les,  
 & ar set now in þe richt way,  
 & suthfastnes sall folow ay.  
 bot yhe, þat wat 3our fadderis lare, 1055  
 & of prophettis þat wysmen ware ;  
 þat dryfut passit throu þe se,  
 & saw 3our fays drownyt be,  
 & till 3ou one þe day can pere  
 of full gret licht a gret pillere, 1060  
 & syne till 3ou apone þe nycht  
 It apperyt & gef 3ou licht ;  
 for met of hewine gef 3ou manna,  
 & stane gef yhou wattir alswa ;  
 bot nocht-withstannand syk gud dede, 1065  
 þat god wrocht for 3ou in to nede,  
 of þe gret gold, þat yhe þan had,  
 ane ydoll of a calf 3e mad,  
 & honour[t] It, & had na thocht  
 of þe gret gud, god for 3ou wrocht. 1070

1042. some=quhome.

1046. nathink.

bot we, þat neuir sic thing had sene,  
 in þat god trewis wele but wene,  
 þat yhe haf left, & trewis now  
 in error, þat ma nocht helpe þou."  
 & till þat þai war þis striwand, 1075  
 petir and paule war þarne prechand  
 to þame þat lang tym striwine had,  
 & gud acord betwene þaim mad.  
 of petir syne throu þe preching  
 god schawyt þar a ferly thing, 1080  
 þat of þe folk full mony ware  
 conuertyt throu þe postilis lare.  
 & ymang wtheris treutht can ta  
 þe wyf of Nero, libia,  
 na to agrippe, þe prefet, 1085  
 to be cristine vald nocht lat,  
 Fol. 20 a. þat had to name agrippyna;  
 & vthir women mony ma  
 þar husbandis left for heile of saule,  
 & aneherdit to petir & paule. 1090  
 & mony knyghtis þar erreure,  
 þat war dere to þe emprioure,  
 left, & þar knichthed als wa,  
 & cristis treutht ryght þare can ta,  
 sa þat þai wald fra þame na was 1095  
 Cume to þe king, na his palas;  
 bot trewit trewly to sanct paule,  
 & throw hym wan þe heile of saule.

[D]ERE lord, quhat sall we say  
 of awfull doume apon þe day, 1100  
 quhen þat we sall gif strat reknyng  
 befor þe auchtfull Iug & king  
 of all þat we haf sad or wrocht;  
 and als of oure maste priwe thocht,  
 & wat þat we na gud haf done? 1105

1085. prophet.

1098. treutht.

1099. q<sup>t</sup>.

for-þi full sare vs *bird* to mone  
 to þis paule, gif we gud tent tak,  
*at* gud ensampill can ws mak,  
 hou we suld wirk till we are here,  
 þat we but dred *mycht* þane apere. 1110  
 bot, allace! how worthy ar we,  
 one þat day, to *condampnyt* be,  
 quhen we, þat in a man se *may*  
 all gud but want, suthly to say,  
 we set *neuir* oure cure na hart 1115  
 of sic gud to gat ony part.  
 & yheit a flesclyk man was he,  
 & lyk till ws in sic degre,  
 and lyf & sawle lyk ws he had,  
 & in þis warld [his] duelling mad; 1120  
 ȝeit þane of thewis fare to se,  
*condicione* and honeste,  
 þe *vertu* of will þare to mare,  
 he *transcendit* all men þat þare,  
 or yheit þat befor hym had bene, 1125  
 as þai suld say þat had hym sene.  
 and all his dedis mare & les  
 war witnes þat þis suthfas[t] wes.  
 for-þi till hyme in hewyn is mad  
 sic Reward as he *seruit* had, 1130  
 Fol. 20 b. till he in þis erth duelland was,  
 in presone of euire brukill fleschias.  
 þarfor I *pray* hyme þat I may  
 of þis warld sa depart ay way,  
 þat sawle ma fra þe body twyne 1135  
 bot schame, or deit, or dedly syne.

gregour of twryne alswa sais,  
 þat Iustine yungre in þai dais,  
 þar was a man *disparit* swa  
 þat he a stalowart gyrne can ma 1140  
 1106. bred. 1108. & 1113. in þat a man se nay. 1128. was.



to hang hym-self *wit* be þe hals,  
 at þe tising of þe feynd fals.  
*nocht þan* he had in custum ay  
 deuotely to sanct paule to pray,  
 & quhen þat he did ony thing, 1145  
 he wald call paule in helpyng;  
 & tyd hym to do swa þare,  
 quhen he [þe] rape mad al þare,  
 sayand: "sanct paule, I pray þe  
 þat þou wald cum now, & helpe me!" 1150  
 þan come a schadow full hugly,  
 -blak & blay, & stud hyme by,  
 & sad hyme: "man, do furth þi dede!  
 quhy houffis þou? quhy has þou dred?"  
 for-þi þe man was *grais*hand ay 1155.  
 þe girne, & yhet þan can he say:  
 "sanct paule, helpe me now but bad!"  
*wit* þat þe gyrne wes redy mad.  
 þan a schadow *rycht* nerehand,  
 as of a man, saw by hym stand, 1160  
 & to þe first schadow can say:  
 "þu wekit spryt, ga hyne þi way!  
 for paule, þis manis adwocat,  
 is cumine till hym now fut-hat."  
*wit* þat þe foule schedow can fle; 1165  
 & þan þe man thocht weile þat he  
 had mysdon in his entent;  
 for-þi he can hym sare repent,  
 & gretly lof[it] god & paule,  
 þat wald *nocht* thole hym tyn his saule, 1170  
 na of þe feynd *confundit* be,  
 as þan to *purpos* tane had he.  
 for-þi to god be honour ay,  
 as we alsinful acht to say;  
 & helpyne to all warldly men 1175  
 In *hewyry* tyme! say we Amen.

1155. gruchand.

### III.—DE SANCTO ANDREA.

Fol. 21 a.



FF sanct *Andrew* now folouys next,  
 þat bar þe mekest hart in breste,  
 In word, in tho<sup>cht</sup>, or yhet in dede,  
 of ony man, þat we of Rede,

& to petir full brothire was, 5

as be kynd of manis flesche,

& in passione ewine fere;

for one þe cors bath ded þai were.

estire *cristis* assencione,

& þe postulis dispersione, 10

sanct *Andrew* his way can tay

towart þe towne of nischia.

In more Iynd Mathew prechit,

& *cristis* lare þe pupill techyt.

bot þai refusit his preching, 15

& hym in presone fast can thring,

& bath his eyne felyly put out,

thinkand to slay hyme syn alowt.

þane come till *andrew* ane angell

one *cristis* halff, & can hyme tell, 20

þat he suld pas to murgundy.

& *Andrew* sad till hyme in hy,

þat he knew nocht [t]hydir þe way.

& þane þe angel can hym say,

þat he to þe sey-syd suld fare, 25

1. The initial letter is wanting.

1. 19. 22. 39. Andꝑ.

15. for.

& he suld sowne a schype fynd þare,  
 quhar-in he saile suld one þe se.  
 & his bydding fulfillt he.  
 & he rywt richt happely  
 At þe cite of marguady, 30  
 & to þe pressone in a rese  
 went, quhar þat matho præchand was,  
 & fand hyme festnyt rycht fast þare,  
 -& for his disesse gret ful sare.  
 þane crist, for till confurd þam bath, 35  
 clere sicht to mathow gef full rath;  
 & fra þat his sicht was hyme lent,  
 till Antioch rycht sowne he went.  
 & Andrew þar a quhile duelt still,  
 cristis teching præchand þame till. 40  
 & þai war wrath, for mathow  
 eschapit was; sone tuk Andrew,  
 & band hyme Rath bath fut & hand,  
 Fol. 21 A. & bittirly with schurgis dange,  
 till his blud out in foyssione rane. 45  
 bot he for þame yhet prayt þane  
 sa increly, þat in þat place  
 halely þe folk conuertyt was.  
 And he in antioche alsone  
 passit richtrath, fra þis was done. 50

quhar a gentill 3ong man but bad  
 come, & wíth hyme duelling mad,  
 Agane þe will of all his kyne;  
 And þai þan in dispyt of hyme,  
 In fyre þe house set, quhar þai twa 55  
 þare luyne in þe towne can ma.  
 quhen þe fyre was all one hycht,  
 wíthíne & out was brynnand brycht,  
 þe young man hynt deliuerly

a wattir crowat, stud hyme by, 60  
 & kist wpwart agane þe bles,  
 & swyð þe gret fyre can he mes.  
 þane þat 3ong manis kyne in hy  
 sad, he was wechyt, sekyrly!  
 & ledderis dressit apone hicht 65  
 to get in; bot þai tynt þe sycht,  
 & mycht nomare do, as for þane.  
 for-þi of his kyne sad a man:  
 "we do foly, þat wirkis þus;  
 for god with þame is agains ws. 70  
 þarfor sesß all, for dout þat he  
 confundis [vs] for our cruelte!"  
 & fele of þame, þat þis has sene,  
 be-come cristine throu baptysing.  
 bot all þe kyne of þis 3ong man, 75  
 fra fyfty dais war gan fra þan,  
 deide, & in a grawe war dycht,  
 for þare trespas, throu goddis mycht.

[A]ne woman was þat tyme nere by,  
 þat wedyt was wilfully 80  
 with ane murthire, & was with barne  
 with hyme, þat turment hir 3arne;  
 & god hire send gret seknes ek,

*Sequitur effectus c. c.*

Fol. 22 a. \* to punyce, and till mak hir mek.  
 þan send schow eftyr hyr systir, 85  
 and tawld how it stud with hyr,  
 and bad þat scho suld oñe one  
 requir þar goddis, dame dyone,  
 till helpe hyr þane but abad.  
 dyane answer to hyr mad: 90  
 "quhy prais þou me, þat na thing may

73. & fele y of þame.

\* Here the principal copyist resumes.

helpe þi sister? bot ga þi way  
 till andro, *cristis* appostill,  
 and byd [hym] ga þi sister till!  
 for he ma helpe hyr, sekirly, 95  
 throw vertu of his god in hy."  
 þane sante andro sone scho schocht,  
 and till hyr cister sone hym brocht,  
 þat in poynte wes periste to be.  
 and in þat voice till hyr sad he: 100  
 "wikit womes, þou tholis þus ill,  
 for þu arte maryt a-gane skill,  
 and has cossawit giltfully,  
 and cossalite þe fend wikitfully.  
 3et þane for-think þi sene, & trow 105  
 In þe lar of criste ihesu,  
 and þat ded thing, þat is in þe,  
 þu sall caste owt, and wariste be."  
 and sone, as he cañ tell hyr till,  
 full suthfastly till hyr befell. 110

thane corn a man to hym of case,  
 þat to name had Nicholase,  
 and sad hym: "lord, now haf I  
 -of myn elde 3eris fowrty,  
 In þe quhilkis I serwit ay 115  
 to lichory bath nycht and day;  
 bot to resiste þe fendis will,  
 I bar one me þe ewangele,  
 prayand god of his pytte  
 to gyf me grace chaste man to be. 120  
 bot I am richt nocht 3et þane,  
 I þat synnyt as wekit man;  
 and þocht I lefit for a quhyle,  
 I turne agane to þat *sine* wyle.  
 syne hapynnyt atym þat I, 125

enflammyt throw full lichory,  
 for þe ewangele þat I bare  
 one me, forowtine ony mare  
 to þe bordale I wente ine hy,  
 to fulfill myn lichory. 130  
 and þar a womane can me say:  
 'þu wrechit ald man, ga þi way!  
 for þi-selfe goddis angel Is,  
 Fol. 22 b. and to cum her þu doys myse;  
 þar-[for] fand nocht to nyicht me, 135  
 for farly thinge I se oñ þe.'  
 þane of hyr word haffand ferly,  
 I wmbethocht me in-till hy,  
 þat I þe ewangil oñ me had;  
 for-þi I fled away but bad. 140  
 and sene þat þou haly man is,  
 pray þi god to forgyff me þis!"  
 and quhen Andro herd hym [sa] say,  
 he [can] gret, and but delay  
 prait for hym fra morne til nowne; 145  
 and, quhen þat he had sa done,  
 sad, met no drink he nan wald,  
 till he wyste, þat till þat ald  
 god had remittit his syne quytly.  
 þe thred day efter þat in hy, 150  
 throw ane angel wes hym tald,  
 þat god forgevine had þat ald  
 at his prayer his gret trespass;  
 bot, as he in penance wes,  
 sa suld þat ald his penance mak 155  
 In prayer, almus, and in wakk.  
 þane he sex owkis but were  
 fastit in bred and wattir clere,  
 and ful of gud wark 3ald þe gaste.  
 þane till androw sad god in haste, 160  
 147. and sad. 156. walk = wakk.

þat nicholas he gert hym wyne,  
þat suld hafe bene tynt for his syne.

ane vthir ȝoung man wes by,  
þat til andro sad prewely:  
"my modir, þat oft beheld me, 165

had sic delyte in myn bewte,  
þat scho me fandyt besily  
to syne with hyr in lichory;  
and for I wald nocht do hyr extent, 170  
scho dressit me al for to schent.

for quhen womaen wald do sic myse  
with man, and refusit is,  
þar is no ber so fell no thra,  
quhen hyr quhelpis ar tak hir fra. 175  
Richt sa thocht scho to ger me de

Vith hyr felowny and falsed sle,  
and wrik is me hyr wekit will;  
þar-for scho ȝed þe Iuge till,  
to plene þat I sic vikitnes 180  
wald with hyr do and foulnes.

þarfor to god for me þu pray,  
þat I eschape with þe lyf away,  
Fol. 23 a. quhen þat I sall accusit be  
falsly for sic Iniquite;

for þe day I sall appere 185  
þe Iugis sentence for til here,  
I sall for errour hald me stil.

I dar nocht answer ocht þar-till;  
for þe self ded sal mar lik me  
þan myn modir defamyt be." 190

þan hapnyt eftir þat,  
to do law þe Iuge set,  
and gert þe ȝonge man soñ apper,  
quhat his modir wald say, to her.

sanct andro went *with* hym als \* 195  
 -to þat felone plant and fals,  
 and quhat euir scho sad hym till,  
 he answerit *nocht*, bot held hym still.  
 sante Andro þan, þat wist hir will,  
 befor þe Iuge sad hyr till : 200  
 "þu cruel and wekit wyff,  
 þat lyk is þe nan in lyff,  
 wald þu for þi lechory  
 ger þi soñ de here foulely?"  
 þane sad scho to þe Iuge soñ : 205  
 "myn barne, þat þis has me doñ,  
 to þis aldman enerthand is  
 to foster hym in to sic myse."  
 þe Iuge, þat þan wes wrath,  
 gert bynd þe younge man rath, 210  
 and put hym in a sek to mere,  
 þat was enoynt *with* pik and ter,  
 and kest hym fer in þe flud ;  
 syne tuk Andro, quhare he stud,  
 and dange hym in a dongeone depe 215  
 þat he na schapit, bad to kepe,  
 till he hym *thocht* be avysment,  
 how he *mycht* hym maste turment.  
 as Andro on þis preson lay,  
 to god of hewine can he pray ; 220  
 and thonner [cam] in þat sitht-war,  
 þat strak till 3erd all þat war þar ;  
 and fyr schacht can þat samyn wyf brine,  
 þe pupile seand, fore hyr syne.  
 to sante Andro þane mad requeste, 225  
 þe puple, for þat tempaste,

212. *with* is written between the lines in a later hand.

218. *pocht*.

219. *preson* is in the margin in a later hand.

225. *þai* mad.

\* The MS. inserts lines 195, 196, between lines 186 and 187.



and it wes cessit at his prayer sone.  
 and þe Inge þan but hone  
 trewit in criste, and howys was,  
 and al his menȝe mar and lea.

230

Fol. 23 A. eftir þis sancte Andrew can ga  
 to þe cite of Nicea.  
 and þa of þat cite cas hym say,  
 þat, ners set uas by in þe way,  
 sewine fendis fers and fell,  
 and al þat passit by cas quell.  
 þar he to god for þam cas pray;  
 and þai fendis but delay,  
 In forem of hunds, cas apere  
 mekly befor al þat þar wer.  
 and he had þame opynly,  
 þat þai suld hald þar way is hy  
 to sic place, þat neuir mare  
 þai grewit men lat no are.  
 þar þai wanyste awai sone.  
 and al þe folk, quhen þat wes doñ,  
 becom cristine, and baptism tuk  
 thru sancte Androw, as sais þe buk.

235

240

245

syne eftir hapnyt of case,  
 as sante Andro wauerand was,  
 he com til a-nothir citte.  
 and as he gat þar entre,  
 he met men bringand of þe sted  
 a ȝonge man, þat wes ded.  
 þan sperit he þe cause quhy  
 þe man deit, þat þar cañ ly.  
 þai answer, and cas say,  
 þat sewine hunds com quhare he lay,  
 and verrit hym sodanly.

250

255

-þane grete sancte Andrew Increly, 260  
 and sad, þai hundis war þai  
 þat he chasit fra Nicea.  
 þane can he till his fadir say:  
 "quhat sal I haf, gywe but delay  
 þi sone lifland I gyf to þe?" 265  
 þane gretand mekly sad he:  
 "þar for as for myn derrest thinge,  
 I sall [hym] gyf þou but gruchinge."  
 þane sancte Andrew his prayer mad,  
 and raysit hym but mar abad. 270  
 and he, þat wes raisit sa,  
 with sancte Andrew his dwelling can ma,  
 and al his synnis þar forsuk,  
 and of sancte Andrew baptisme tuk.

þe renowne þan mycht nocht be hyd 275  
 of ferlis þat sancte Andrew did;  
 for-þi be land and sey men sowcht  
 hym for ferlys þat he wroucht.  
 and amange oþir fowrty war,  
 þat come be se to here his lare, 280  
 þat to þe fend displeisit swa,  
 þat he a tempeste soñ cane may,  
 sa þat þe sey wox sa woud,  
 þat þai war drownyt in þe flud,  
 and castine thru þe stormis to land, 285  
 quhare þat Andrew wes dwelland;  
 and men for pitte all þam brocht  
 til Andrew, þat sa for þame wrocht.  
 þame resuscit he þan belyf  
 thru his prayer to þe lyfe. 290

Fol. 24 a.

fra thyne he went to achia,  
 goddis word þar to say.  
 sa al þe folk nerhand ware

Convertit on to *cristis* lare,  
 and swith mad kirkis mony ane, 295  
 fra þat þai had baptisme tane.  
 als þe wyf of egeas  
 be hym to god conuertit was.  
 þane egeas, þat wes fell,  
 quhest he of sic conuersione herd tell, 300  
 to þe citte of patras  
 he went, and all þat þar in wes  
 dwelland, he distren[ɜ]t þare  
 with twrmest, þat wes fell and sare,  
 goddis lar to forsak, 305  
 and sacrifice to ydolis mak.  
 and as he wrocht sic tyrawny,  
 sancte andrew com till hym in hy,  
 and sad: "gaynand thinge war to þe,  
 þat Iuge of meñ sittis to be, 310  
 to honowr and knaw þi Iuge ay,  
 þat is in hewine, and do away  
 fals goddis of thi thocht,  
 þat ar of menis handis wrocht."  
 egeas cañ till hym say: 315  
 "art þu Andrew, þat prechis ay  
 þat wikit, fals, and felone lare,  
 þat þe prince of romê ay quhare  
 has command to distroy away?"  
 þane cañ sancte Andrew till hym say: 320  
 "of rowme þe prince knew nocht ȝete  
 how *criste*, goddis soñ swete,  
 come in þis warld, and ewine  
 prechit bot a god of hewine,  
 and taucht men, þat al ydolis ar 325  
 bot fendis, and with þam to be ware;  
 for fendis techinge wes and Is  
 to greve god, and do euil myse."

egeas sad : "to sic fals thinge  
 ȝur god taucht in his *preching*e,  
 apone a gebat he wes done." 330  
 and *Andrew* sad till *hym* alsone :  
 "ȝat gebat wes the haly tre,  
 ȝat now ȝe haly cors call we,  
 Fol. 24 b. quhar of ȝe preuete I will, 335  
 and ȝu will her me, tel ȝe till ;  
 and hou resonablê cause amowit  
 ȝat makar of man, ȝat luffit  
 vs sa. for our restoringe  
 he tholit ȝar one for to hynge, 340  
 vnastrenȝet, bot of fre will.  
 and lo, ȝe cause I tell ȝe till ;  
 for I wes with *hym* ȝe self ourē,  
 ȝat *hym* betresit ȝe tratoure.  
 and befor ȝat till ws sad he, 345  
 ȝat he suld sone betrasit be,  
 and crucifite for heile of man,  
 and one ȝe thrid day ryse eftir ȝan  
 fra dede agane, I ȝow dewice.  
 ȝan sad petir one ȝis vyse : 350  
 'lord, of ȝi-self haf reutht and spare  
 ȝat ȝu sic panys tak neuir mare !'  
 with dedigne he can ansuer ma,  
 and sad : 'ga agane, sathana !  
 for ȝu miskennis, and saweris nocht 355  
 ȝe thinge he god will haf in thocht.'  
 and als, to tech vs ȝat he  
 wald thole sic ded of wil fre,  
 [he] sad till vs opynly :  
 'to gyf myn sawle pouste haf I, 360  
 and tak it agane to me.'  
 at his laste super sine sad he,  
 quhen we with *hym* ware sittand all :  
 'ane of ȝou betrese me sall.'

þane war we sorowfull ilkane ; 365  
 bot he, to comfort vs one ane,  
 sad: 'to quham I gyf now  
 þe morcel of bred of þow,  
 trewis wele þat at is he,  
 þat þis nycht sall betrese me.' 370  
 3et þane he wald nocht set sic blas  
 till hym be his prepir name,  
 na put hym fra his burd, thoct þare  
 to sit he vnworthy war.  
 þane gaf he ilkane a sope 375  
 with his hand of his awne cope,  
 and althinge syne, all and sum,  
 he tald vs clerly þat war to cum,  
 richt as It done befor had bene.  
 þar[for] wat I wel bwt wene, 380  
 he tholit of his awnê vill  
 al þe payne wes done hym till ;  
 sene he nocht þe traitour fled,  
 na drew hym nocht of þat sted,  
 Fol. 25 a. quhar þat he wiste þe tratour wald 385  
 cum to, þat Iudas hym sald."  
 egeas sad: "It ferlis me,  
 þat sa wise a man, as þou suld be,  
 suld folow hym throu ony skill,  
 þat, othir of thret or gud will, 390  
 tholit hym in þe croice be done."  
 þan Andrew answerte hym alsone:  
 "þat is, for þu has hard me  
 spek of þe croice þe preuete ;  
 þe quhilk, perauentur giff will þu, 395  
 I sall vndo þe richt sone now."  
 egeas sad þan: "lat me se,  
 how turment suld be preuete."  
 androw sad: "sic turment was  
 385.tratoʒ.

þe preuete maræ and lese 400  
of manis restauracione,  
as I sal prew þe be resone,  
gyf þu wil her me tholmodly."  
egeas sad: "and ȝet wil I  
with paciens a quhil heræ þe. 405  
and bot þu sene trew me,  
þe prewete þu sal resawe  
of þat croice, as þu can crafte."  
androw [sad]: "gyf þat I dred  
þe croice, quhare-in criste wes spred, 410  
þe Ioy of It I na prechit ȝow."  
egeas sad: "I se well now,  
þat full of wodnes is þi woce,  
prechand þe turment of þe corse,  
and for þi hardynes na panê 415  
dredis." þan Androw sad agane:  
"for hardines is nocht þat I,  
bot of sad thocht anerly,  
þat I dred nocht of ded þe payne;  
for ded of richtwyse, þat ar slane, 420  
Is preciewse to god of hewine,  
and contrar of synfull ewine.  
and þar-for is þat I ȝarne þe  
of corse to heræ þe priwete,  
sa þat þu know it wel and trew, 425  
and trowand, þat þu ma cum now  
of þi sawle to þe restorynge."  
þan sad egeas: "to þat thinge!  
þat thinge restoryt is but wene,  
þat ulerly periste has bene? 430  
quhethir myn sawle perist be,  
þat to restoringe behuffis me  
þar-of cum throw þe treuth, þat þu,  
þocht I na It know, wald ger me trew?"  
400. and and lese. 422. and c contrar.

- Fol. 25 A. þane Androw sad: "þat is þe thinge, 435  
 þat þu wald herz. I haf þarniæge  
 wið þaynis quhill I þe kene,  
 how þe tynt sawlis of alimēn  
 war brocht to þe restorynge  
 of þe croice, throw þe prwe thinge 440  
 þat was. fore firste man, þat wes mad  
 of vnwewmyt erd, brocht in had  
 fel ded throu þe tre of trespase  
 In þis 3erd; nedfull thinge wes  
 þat one vnwewmyt vergyne 445  
 ane vthir suld be borne syne,  
 þat suld be werray god and man  
 In a persone, to restore þane  
 þe lif, þat men had tynt, & he,  
 throw þe croice of þe blissit tre, 450  
 suld exclude of misþarniæge  
 þe tre; þan, þat he syne suld hyng  
 a-pone þe croice wið handis stracht;  
 For Adame vnclene handis racht  
 to þat tre, þe froit to get 455  
 and ete of þat forbodine met;  
 and þar-for suld þis latir mane,  
 for þe froyt wes etyne þar þane,  
 þe self bittirnes taste of gall,  
 and In hym tak our ded wið-all, 460  
 þat he his immortalite  
 micht gyf till ws of his wil fre."  
 egeas sad: "tel þis þu may  
 to þam þat will gyff to þe fay!  
 nocht-þane, bot þu consent to me, 465  
 and sacrificy, þat I ma se,  
 to goddis þat ar almychty,  
 I sall ger men þe crucify  
 one þe croice, þu lofis sa."

þane Andrew sic answer can ma: 470

“till a god suthfast ay

I *sacrify* euir ilka day,

þe flesche of quhome þe folk treufull

has etyne, and of þe flesche is full;

þe lame, þat sa *sacrifit* is,

475

remanys quhyk and hale, I-wis.”

egeas sad: “how ma þis be?”

*quod* Androw: “þu tak to þe

þe forme of prenttis, gyf þat þu

wil knaw it þat þou speris now!”

480

egeas sad: “þu sal me tell

thru tvrment, þat is hard and fell,

þe knowlage of It þat I sper.”

þane sad Andrew *with* sobyr cher:

“Me ferlis, þat sa wise a man as þu

485

In sic foly suld fall now,

Fol. 26 a.

þat þu wenys to ger me schaw

*myn* goddis *sacrifice* fore aw;

bot sene þu has þe preuete

herd of þe corse, now here þou me

490

of *sacrifice* tel to þe now

þe *pruete*. gyf þu wil tru

In *criste*, þe sone of god, þat was

crucifit in *man*is flesche

throw Iowis, suthfaste god to be,

495

throu quhat ordir, I sal tel þe,

quhow þat lame, quhen he is slane

ande *sacrifit*, luffis agane,

and ettyne dwellis ay elyke,

*vnwemmyt* in his lestand ryk.”

500

egeas sad: “to me þu tell

how þat lame, þat slane is, *dwell*

quyk in his ryk, as þu sais now!”

þane said andro: “gyf þu wil trew

484. *with* in margin in later hand.

502. tell.



with hale hart in god, þu may 505  
 know þis thinge, þat I þe say;  
 and bot-gyf þu will hertly trow,  
 þu vittis nocht þu speris now."

egeas wrath wes þane, and sone  
 bad in presone he suld be done, 510  
 till he had soucht in his entent,  
 how he mycht hym best tvmment.

to þe presone, quhare he was, þas  
 of þe land gadderit mony mane,  
 þat Androw wald haf losit fane, 515  
 and for his sak egeas slane;

bot he þame prayt to be stil,  
 and sic wordis sad þas till:  
 "þe quyet of our lord Ihesu,  
 luk in vnreste 3e turne nocht now! 520

for mys lord Ihesu al paciens  
 schewit, and mad na-kyne defens.  
 quheñ he betresit was of will,  
 he flat no sad myß ony mañ till.  
 þar-for cylens and reste haf 3e, 525  
 his discipulis gyf 3e be!

for quheñ criste betresit wes,  
 he schew alkyne tholmodnes.  
 þar for haf 3e paciens,  
 na makis for me na defens; 530

bot erare ordanis 3ou, þat 3e  
 to criste campionis ma be,  
 þat 3e stutly ma our-cum  
 warldly anoyis, al and sum!  
 for, gyf þat terrour dred suld be, 535

þe terrour is to dred, par-de,  
 þat ay sal lest, and euir ek.  
 bot warld[ly] terrour to þe rek  
 may be lyk, at growis sone  
 and sone may als away be done; 540

for warldis wa *opir* is licht,  
 and may be tholit *wit* hart wycht;  
 or ellis are þai sa hard and sar,  
 þat þai þe body sla but mare.  
 bot to þe firste dole egeas 545  
 pressis hym ful fast to paß;  
 bot mak þou redy þat þe ma  
 cum to þe Ioy, þat lestis ay,  
 haffand na dowl of payne, for-þi  
 þat ma sla bot þe body!" 550

And [as] Andro mad þis prechinge,  
 egeas gert men furth hym bringe,  
 and, sitand in-to Iugment,  
 In þis wyis sad hym his entent:  
 "Andrew, haf I *nocht* geffyne þe 555  
 þe space of a *nycht* to avice þe,  
 þat þu mycht draw þi hert away  
 fra þis lord, þu prechis ay,  
 and of þi *cristis* lawis blyne,  
 þat þu mycht oure frendschepe vyne? 560  
 for felly thinge is, and but resoñ,  
 of wil to tholl þe passione  
 of croice, of fyr, or of sword."  
 andro answert to þat word:  
 "parfyt Ioy I ma haf *wit* þe, 565  
 say þat þu will trew to me,  
 and trew in *criste* and in his lare,  
 and lef þir ydolis, þat *nocht* are  
 bot fendis, þat dissavis þe.  
 and in þis cuntre god send me, 570  
 quhare of his lare sa haf I wrocht,  
 þat I fele folk to hym has brocht."  
 egeas sad: "for þat wil I  
 distrenge þe for to sacrify,  
 þat þai, þat þu dissawit has, 575

557. þat for þi.

our goddis resave to þar grace,  
 renunciand to þat vanite,  
 þat þai haf trewit in thru þe,  
 till goddis sacrifice offerand;  
 For is na citte in þis land,  
 quhare-in templs of goddis are  
 vndistroyt now thru þi lare.

580

þare for is nedful, þat thru þe  
 our goddis now enpleysit be,  
 þat þu aganis þe [has] mad wrath,  
 and þat our frendschep þu ma *rath*  
 wyne, or ellis, for þe wrething  
 of our goddis, thole tormestinge,  
 And one þat gebat syne but howfi,  
 þat þu sa luffis, suthly be done."

585

Fol. 27 a.

590

thane Andro sad: "now her þou me,  
 sone of ded and Iniquite,  
 and lynt to bet þe fyr of hell,  
 quhar þu in lestand payne sal dwel;  
 her me, þat is full sekir now,  
 apostil of myn lorde Iheru,  
 þat suthly with þe to þis our  
 of trutht has tretit þe censoure,  
 þat þu mycht wit quhat resown wes,  
 and als to defend suthfastnes,  
 and ydolis clerly to forsak,  
 and til a god of hewyne þe tak.  
 bot, fore þu dwellis in wikitnes,  
 and wenis nocht-þe-les,

595

þat I suld dowt þi manauce ocht;  
 na, bot quhat þu has in thocht  
 of grewouse payne to torment me,  
 do fourth! I sal þe maræ be  
 acceptablê to my kinge Iheru,  
 þat I thole fore sic paynis now."

605

610

586. wath.

599. resoñ.

- egeas *commawndyt* þat he  
 þar in a frame suld sted be,  
 and with scharpe schurgis beſte *rycht* sare,  
 till ane and twenty *mycht* nomare;  
 and quhen his fel biddinge wes done, 615  
 a-gane gert bringe [hym] till hym sone,  
 and ſad: “andro, I *consall* þe,  
 þat of þi-ſelf þu haſt pitte,  
 and behald how ſched is þi blud,  
 and lefe ſelf-wil for *consale* gud! 620  
 for, gyf þat þu ſa dur wil be  
 þat þu wil *nocht* conſent to me,  
 a-pone þat gebat þu ſall hinge,  
 quhare-in þu has ſa gret lykin[g]e.”  
 þan ſad andro till hym in hy: 625  
 “of criſtis croice *ſeruant* am I,  
 and of þe croice þe *ourcumyn*[g]e  
 I no dred, bot ȝarnis ore althinge;  
 bot leſtand auch it be to þe.  
 þat þu ma wit, quhen þu ſeis me 630  
 In hard torment *perſewer*,  
 -lowand myn god *with* gladſum cher,  
 and at þe laſt in *criſte* trew;  
 for I am mar diſceſit now  
 of þi leſtand dampnacione 635  
 þane of myn awne ſhort paſſione.  
 for my paſſione wil endit be  
 In a day, twa or thre,  
 Fol. 27 b. bot þi tormentis ſall leſte, no wer Iſ,  
 mar þane a thouſand of ȝeris, 640  
 and ȝet þane but end euirmar,  
 deand but drede in leſtand *car*.”  
 egeas gret *dediynge* had,  
 and bad his tormentoris but bad  
 þane one þe croice þai ſuld hym ſtracht, 645

612. þat.

614. *nycht*.

629. auchit.

633. and þat þe.

and bynd faste with all þar mawcht  
 with cordis, bath fut and hand,  
 and syne ger þe croice ewyn vpstand;  
 na he wald nocht þane he suld ðe  
 festynyt with nalis to þat tre, 650  
 for dowl þat he suld de or sone.  
 þe tormentouris þas but howne  
 tuk and led hym þane to þe croice.  
 þane all þe pupile with hey voice  
 andro mad þame mowicione, 655  
 þat þai suld nocht his passionē  
 let, and Ioyand held his way,  
 goddis lare to þame prechand ay.  
 and quhene to þe place nere com he,  
 quhare he mycht þe croice se, 660  
 he cryt to It with hey voice,  
 and sad: "alhale, þu blissit croice,  
 þat is hallowit welfully  
 of Iheru cryste in þe body,  
 and enowrnyt as of ȝemmys 665  
 In gret bewte of his lymmys.  
 befor þat god one þe had clummys,  
 ȝerdly dowl þane had þou nommys;  
 bot [h]ewynly luf hafand in þe,  
 with ȝarnynge now þou sall tañe be; 670  
 for leile folk wat quhat gyftis þou  
 and Ioy in þe has grathit now.  
 Ioyand þare-for I cum to þe;  
 sa þat blithly þu resawe me,  
 his lele discipil, þat cane hange 675  
 one þe; for I haf ȝarnyt lange  
 for till embrace þe, for þat I  
 has luffit þe lange enkrely.  
 fore-þi resawe me now fra meñ,  
 and to myn master me be-kene, 680  
 649. de. 667. he.

þat thru þe he resawe me heyre,  
 þat thru þe wes myn ransoner!"  
 and quheñ he had þis wiis sad,  
 his clathis all fra hym he lad,  
 And to þe tormentoris of will 685  
 Fol. 28 a. he gafe þame, þat suld do hym till.  
 þane one þe croice but howne  
 þai strekyt, and band hym sone  
 with cordis, as þai had byddyng.  
 þane þe pupile þat saw þat thyng, 690  
 þat ware wele nyñe thowsand meñ,  
 trowit in criste, and cane hym kene,  
 and tuk baptisme thru þe preching,  
 þat he mad þame of hewynlyk thinge.  
 and amawngge opir ane wes þar, 695  
 þat throw hym tr[e]wit goddis lar,  
 þat till egeas bruthir wes,  
 and had to name stratocles,  
 þat oure all opir menyt þane  
 þe gret payne of þat rychtwis man. 700  
 bot Andro, þat þar hangyt, ay  
 for þai lele men god cañ pray,  
 and mad þam exortacione,  
 to tholl bath pyne and passione.  
 he sad thame, þat na thinge here wes, 705  
 þat mycht be tholyt in to flesche,  
 bot ewynly recompensaciōn  
 mycht mak to þe retribucione  
 of þe Ioy and gret delyte.  
 þane all þe pupile passit tyt 710  
 with gret noys till egeas In,  
 sayand one hicht, þai suld it bryne,  
 bot he andro fra þe tre  
 lousit and mad fre ;  
 for sik techere as he wes þane, 715  
 707. þat.

and sa racionable a mane  
 suld *nocht* thole sic payne, bot er he  
 fra þat croyce suld lousit be;  
 "for þis is þe toþir day,  
 þat hangand he has prechit ay 720  
 þe *rycht* treuth and wil *nocht* cesß,"  
 egeas þane, þat dowtand was  
 þe puple wald his hows bryne  
 for þat cause, and distroy hyme,  
 hecht to þame þane, þat he 725  
 suld loyse andro and mak hym fre;  
 and þar-wiþ come towart þe place,  
 quhare þe apostill hangand was.  
 and quhen androw saw hym nere,  
 he sad to hyme: "quhat dois þu here? 730  
 will þu trew zet? þocht it be late,  
 of hewine þu sal fynd opyne zete;  
 and gyf in cryste þu will nocht trew,  
 In wane þu cumys to me now;  
 fore with lyff I sall nocht be 735  
 of þis croice lousyt *fre be þe*.  
 fore now I se myn kinge of mycht;  
 here I sted ame in his sycht.  
 bot of þe, sorow I haff [and] wa,  
 to hard lestand pane þat hastis sa; 740  
 þar-for sped þe, gyff þu may,  
 trew lele treuth, put sic payn away,  
 fore dred, quhen þu wald, þou ma *nocht*  
 to state of grace þane be brocht."  
 þe tormentouris pressit þane 745  
 til haf lousit þe haly mañ,  
 bot fore ony thinge þai mycht do,  
 þai cuth *nocht* attenþe hym to.  
 þane com vthire syndry ma,  
 þat pressit þame hym doñ to ta; 750

725. and he.

731. *zoht* it be.

736. fra þe tre.



bot þai mycht nocht tweche hym a laste,  
 bot tynte þare trawel in to waste.  
 þane cryit Andro with hey stewyn :  
 " I pray þe, dere god of hewyne,  
 þat of þis croyce thu thole nocht me 755  
 with lyff done tane to be,  
 þat hangyt her has dais twa.  
 now, Ihesu cryste, here I þe pray  
 to þe blyse þu wald tak me,  
 and thole me nocht our-cumyne be 760  
 of wardly luge, þat of self-wil  
 þus trettis me forowt skill !  
 fore, criste, þu art myn master dere,  
 þat I luf maste bot ony were ;  
 and þat I þarne our althinge, 765  
 to be and dwel in þi lovyng.  
 for in þe and thru þe ame I  
 It, at I ame, gud god ; fore-thy  
 resawe me, and tholl me nocht  
 with þe lyf of þis croice to be brocht ! " 770  
 -as he þis sad with clere stewyne,  
 þar come a licht fra þe hewyne,  
 as it a fyre-sclacht had beñe,  
 and vmlapyt hym sa clene,  
 þat nane mycht fere þat gret lycht 775  
 with ewene behald hym of þe sycht  
 and quhen þe licht had bene þar  
 þe space of half ane houre and mar,  
 It disparit ; and syne in haste  
 þe apostil ȝald þe gaste 780  
 to god, þat is in trynyste :  
 to quham ay Ioy and honour be.

Fol. 29 a. amange vthir of þe towne  
 In þat þlace stud a matronē,

755. tholit. 759, 760 are in MS. transposed. 771. and. 777. he.



þat wellfully quhite maryt wes 785

*with* a senatour of þe place,

þat maximilla had to name,

and wes richt of nobil fame.

and quheñ scho saw þe haly man

one þat mak de, schow com þane 790

with hyr *men* in gret quantite,

and lousit hym down of þe tre,

and *with* all reuerence and honour

lad hym in þe sammyn sepulture,

þat schow fore hyr-self had mad, 795

and it enbawmyt but abad

*with* aloë, myre and cense,

and bawme of rettinge and defens.

þan was egeas wondir wa,

þat saw hym-self confundit sa, 800

and thocht, þar-fore, he wald send

to þe cesare, it til amend,

a playnt, as fore commowne profyt,

to wre leile *men* þat had no wyt,

and namely agane þat matronê, 805

to put hyr to confusione,

and al þai þat vele wylly was

to þe apostil mare and les,

In hope þat cesare suld sowne

ger wengiance fore þis be done. 810

bot here-one as he musand wes,

and towarte his Innys can paß,

rycht in þe myddis of þe strete

þe fend, his master; can he met,

quha enterit in hym rycht þare, 815

and he þe gast 3ald but mare

In hoppyne sycht. and quhen þat wes

tald his bruthyre stratocles,

he send his meñ, and bad þat þai

796. enbāmyt.

808. ane less.

815. and.

of his bruthire þe cors suld lay 820  
 ymange þai men [þat] war ded twyse,  
 fore he be-cause of cowatice,  
 pressumyt sik a man to sla  
 for to wyne gud. and we call þai  
 twyse ded, þat fra þis flesche 825  
 departis, and syne neur-þe-les  
 to þat drery ded ar send,  
 þat is ay now and neur has end.  
 þar-for, he sad, noch wald he  
 haf of his bruthyre faculte, 830  
 for dowl þat hym suld smyt þe gilt  
 of hym, þat sa gud a mane had spilt.  
 In achaia þis done wes,  
 In þe citte of patrase,  
 quhare god workis fore hym but wer 835  
 mony ferlis one maneris sere.  
 and noch þare-In anerly,  
 bot oure al þe war[l]d, sekirly.  
 quhen ony man is in to dred,  
 ore zet of hele, ore helpe has ned, 840  
 and wile one sancte Androw cal  
 In clene lyf, he helpis all;  
 and quha-sa in deuocione  
 has hym, or in affeccione,  
 he wil helpe þam, quhen þai haf ned. 845  
 and als in haly wryt I red,  
 þat of his grawe, eftir lange  
 þat he wes ded, swet manna sprange  
 and oyle þare-with, as it war mele,  
 -with swet saweoure, þat parfite hele 850  
 gaf till al þai þat come þare  
 with ony seknes ore with sare.  
 and quhen it sprange habundantly,  
 men hald it as fore prophecy,  
 8 3. pressonyt. 852. mony.

þat þe ȝere eftir suld be 855  
 In þat land of froyt plente.  
 bot sic springyngē cesis now,  
 fore syne of meñ, as I trow;

ane oþir cause ma be, fore-quhy 860  
 þat translat[it] is his body  
 till constantynople, quhare he  
 sal rest, to day of dome sal be.

ane bischope vmquhile, I herd say,  
 religeouse lyf liffand ay,  
 sancte Andrew in affecione 865  
 had ay, and in deuocione  
 oure all hawlouys þat euir ware,  
 outare goddis modir dere;  
 and als in custum he had ay,  
 quhen he suld eythir do or say 870

or spedful or helplyk thinge,  
 ay to say in þe begynninge:  
 "In worschipe of god almychty  
 and of sancte Andro þus do I."  
 þe fals fend þane, our felone fay, 875

had invy he liffit sa  
 thankfully to god and mane;  
 fore-þi enforcit he hym þane.

and for to dissawe hym fellowny, 880  
 Fol. 30 a. and ger hym fal in lichery,

and þat he mycht sa þat man wyne,  
 and for to ger hym fal in syne,  
 he transformyt hym in hy

In forme of a fare lady,  
 and come to þe bischope In, 885

saying, schou wald schryf hir of syne,  
 and to sik man schryfyne be,  
 þat till assolzē hyr had pousté,

860. translate.

861. constantynople.

þat mycht na man, hyr thocht,  
 sa wel do as he mowcht. 890  
 þane answert he, and sad: "parde,  
 I haf ministeris vndir me,  
 to quham I haff gewine powere  
 al schriftis halely till here;  
 þare-for tak þe ane of þa, 895  
 and til hym þi schrift þu ma!"  
 þane sad schow: "parde,  
 to na man will I schriffyne be  
 bot anerly to ȝow, ore nocht  
 schaw þat I haff in thocht." 900  
 þe bischope þan, as Innocent,  
 þat misknew al hyr entent,  
 sat done þar, and mad hym chifte  
 In gud lasere to here hyr schrift.  
 þare schow on kneys dewotly 905  
 sat done and sad mekly:  
 "for goddis sak I pray þe,  
 þat þu wil haf mercy of me!  
 fore I stabelaste in ȝouthed,  
 as ȝe ma se, and ȝe tak hed, 910  
 and fosterit *is* delecatly.  
 of kingis kyne ȝet am I,  
 þocht I þis symple wed has tane,  
 and cumyne hiddir one allanê.  
 fore my faddir of mekil mycht 915  
 wald me haf marryit with a knyght,  
 bot I wald nocht consent þare-to,  
 for na thyng he mycht euire do;  
 fore manis falowschipe haf I  
 refoysit euir-mare halely, 920  
 and to þe kyng of hewyne tan me,  
 to lyf ay in virginite.  
 bot he sa hale set his entent

911. *is* is written between the lines, and is probably by a later hand.

Fol. 30 A. to weddinge to ger me consent,  
 þat opir worthit me do [h]is will, 925  
 or halely my purpos spill,  
 or thole torment gret and fell.  
 fore[-þi] I thowcht I wald nochȝt dwell,  
 bot stal away þis preuely ;  
 fore me ware leware wtrelly 930  
 be banyste fare owt of myn land,  
 þane fore to brak to criste þe band,  
 þat I hafe mad and paid ay  
 of my lif to þe last day.  
 and, fore þour word is spred wid 935  
 of halynes one ilke syd,  
 I chesit þou to cum till,  
 offerand in þoure gentill will,  
 þat þe in þoure gret pitte  
 In sik distrese wald rew one me ; 940  
 for I can fynd place na-quhare,  
 þat to me sa gaynand ware,

as vndir þour proteccione  
 to luf in contemplacione,  
 and warldly thingis to refuse, 945  
 and hewinly thing sine to wse."

And quhen þe bischope þus tale  
 to þe hend had hard hale,  
 he beheld hyr Increly,  
 and wes forferlyt grettumly 950  
 þat in hyre suld assemblit be  
 sic nobillay, þouthed and bewte,  
 and þat scho suld ȝet, neuir-þe-lese,  
 with castite restrenȝe hyr flesche,  
 and oure all hyre wyß spekyn[g]e. 955  
 þane mad he hyr answeringe :

"be sikyr, douchtyr, and dred nochȝt !  
 for he in quham þu set þi thocht,

sall þi helpe and *protectore* be,  
 sene þu til *hym* has gewine þe, 960  
 and fore þis Ioy falȝeand, þu  
 ay-lestand Ioy has chosine nov.  
 and I, þo*cht* I symple be,  
 goddis *servand*, he*chtis* þe,  
 þat þu sal hafe þi vphal*ding* 965  
 w*ith* honeste in al thinge  
 In my*n* dioc*é*, quhare þu  
 will chese dwelling to mak nov.  
 bot þis day with me þu sall ete  
 eftyr trawel and þe hete." 970  
 þane sad scho: "lord, lat be!  
 of sic thinge requere no*cht* me!  
 þat my*cht* be hendringe to my*n* fame,  
 Fol. 31 a. and lattinge als to ȝore gud name;  
 for men will lichtly spek ye Ill, 975  
 þo*cht* þai haf litill cause þare-till."  
 þane sad þe bischope til hyr sone:  
 "of sic thinge ar þe no*cht* schone,  
 for we sal no*cht* be ws ane twa  
 conuerse for-owtine witting ma, 980  
 þat sal al Il presump*cione*  
 exclud and all suspici*one*."  
 quhen þis wes sad, and mes done,  
 samy*n* þai ȝed to met sone,  
 and þe lord gert hyr be set 985  
 ewene before *hym* at þe mete; \*  
 syne þe lawe in þar degre  
 war to met set, as þai suld be.  
 bot ay þe bischope in aran*é*  
 beheld hyr bewte, and no*cht* fane, 990

\* . . . . .  
 . . . . .

964. *servand*. The *v* is by a later hand.

\* Two lines wanting.

quhen his harte wes het within  
 of fleschly luste, *wit* hyr to syne.  
 and as þe fend had *persawynge*  
 þat þe bischope sic lykyne  
 had in hyr farhed, þan gerte he 995  
 In hyr appere þe mare bewte,  
 till þat þe bischope had gret will  
 his fellone lust to fulfill,  
*waitand* bot lasare quhen he  
 mycht purches oportune. 1000

thane com a pylgrime sodanly  
 to þe 3et, and fast can cry,  
 for goddis sak entre askand;  
 and fore he sped *nocht*, *wit* his hand  
 he knokit faste apon þe 3et, 1005  
 sayand, fayne he wald haf met  
 before þe bischope, ore ellis *nocht*,  
 fore þare-for had he *þiddir* socht.

þane come þe portare in but hone,  
 and to þe bischope sad *rycht* sone 1010  
 þat. quhen þe bischope herd, þat he  
 askit met in sic degre,

he askit þe lady quhat hyr *thocht*,  
 gyf he suld haf entre or *nocht*.

scho sad: "schere, me think resone 1015  
 þat 3e ask hym sum harde questione,

þe quhatk gyf he *can* *nocht* vndo,  
 þat þe entre be warnyt hym to;  
 for, gyf hym wantis sic prudence,  
 he suld *nocht* cum in 3our presence." 1020

Fol. 31 b.

þe bischope thoct, and all þe lafe,  
 þe sentence ganand þat scho gaf.  
 þane speryt þai vpe and done,  
 quha suld mak þis questione;

999. wittand.

bot þar wald no *man* vndertak 1025  
 sa sle a question for to mak.  
 þe bischope sad: "lady, sene 3e  
 of sle spekinge has sutelte,  
 with wisdome þare-to at 3ore wil,  
 sendis 3e questione hym til!" 1030  
 þane sad scho: "sir, askis hym in hy  
 of þis warld þe maste ferly,  
 þat god in lytil space has wrocht."  
 and to þat *man*, quhen þis wes brocht,  
 he mad answer but abad, 1035  
 þat þe maste *merwale*, þat god mad  
 "Is in þe visage of þe mane,  
 þat all are lyk, and 3et, *nocht-þan*,  
 In ilke face In sum degre,  
 meñ fyndis diuersyte 1040  
 of almeñ þat eu<sup>r</sup> has bene  
 sen þe warld was, forout wene.  
 And in þe face þe wittis all  
 of þe cors are stedyt, gret & smal."  
 and quhen þis ansuere wes mad 1045  
 till al þat in þe hall abade,  
 cuth na *man* fynd till amend  
 þe answer, þat wes to þam send.  
 3et sad þe lady: "bot I wyll  
 ane vthyr questione send hym till, 1050  
 quhare-In we ma assay his wit;  
 and gyf he will answer It,  
 he is worthy till haf entre.  
 þare-fore sperys at hym, gyf he  
 cañ say, quhare þe erd hyst Is." 1055  
 and quhen þe pilgrām had herd þis,  
 he sad: "þe corse of dere Iheru  
 In hewyne empyre is heyest nov,  
 þat sammyne is bath god and *man*

1025. *noman*. 1039. is sum. 1042. send þe warld. 1054. sperys þat.



In a persone; sa mane we þane 1060  
 trew, þat þe erde in his persone  
 Is in þe hyeste regione."  
 þane he þat mediatoure had bene,  
 and hard þis answer all bedene,  
 recordyt it to þe bischope all 1065  
 as he harde, bath gret & smal.

þane all þat in þe hall were,  
 llowit þe pilgrame answer,  
 Fol. 32 a. and sad, worthy ware þat he  
 to þe hall suld welcum be. 1070  
 bot þe lady ȝet sad: "nay,  
 anis ȝet we wil assay,  
 and þe thred tyme al-ȝire-beste,  
 and wit ȝyf he doucht to be geste;  
 fore pr̄ponyt till hym sal be 1075  
 a thinge of gret diffyculte,  
 and myrke, and hard fore to say,  
 ȝyf his wit gud be til assay;  
 and ȝywe he cane vndo þat worde,  
 he may wele syt at ȝoure awne burde. 1080  
 þarefore spere at hym, quhat space is ewyne  
 fra þe ȝerde vpe to þe hewyne?"  
 þe portare þane þis demand mad  
 to þe pilgrame, *quha* but abade  
 sad to hyme agane: "þu ga 1085  
 til hyre þat cañe þis demand ma,  
 and spere at hyre grathly;  
 for schow wat It bettyr þane I;  
 fore schow met It, quhen scho fell  
 of þe hey hevine done to hell; 1090  
 and fore þat I in hell neuir wes,  
 I cane *nocht* grathly tel þe space.  
 and say þis bischope als, þat schow  
 þat sic demand has mad me to,  
 1080. þat ȝoure. 1084. and but.

Is þe fende in wema<sup>n</sup>is schape, 1095  
 hyme *wit<sup>h</sup>* fandinge til *vmlape*.”  
 þe portare, þat hard hym sa say,  
 come till þe hall but delay,  
 -haffand wond<sup>er</sup> *wit<sup>h</sup>* rednes,  
 [&] tald þis til all þat þare wes, 1100  
 quhare-of þai had gret ferly.  
 bot þe fend wes away in hy,  
 sonare na ony man cuth thynke,  
 and lewit þe place full of stinke.  
 þe bischope þane hymself blamyt, 1105  
 þat wes in poynte to hawe ben schamyt,  
 quhene he consentit fore to syne,  
 and fore þat cause þe fend socht hym.  
 þane he repentyt hym in hy  
 of his trespase and his foly, 1110  
 -and gret with his ewyne *rycht* sare,  
 and bad þe portare pase but mare  
 to bringe þe pilgram. bot he þane  
 away wes went fra sight of mane.  
 Fol. 32 b. þe bischope gert þe puple call, 1115  
 and word be wourd sad to þa all,  
 how þat þe fend come till *his* In  
 In wema<sup>n</sup>is schape, to ger hym syne,  
 and commawndit þam fore to pray  
 fore hyme, als wakk and fast þe day, 1120  
 til god of his debonare will  
 one sum manere wald schau þam til,  
 quha-euire wes þe pylgram, þat sa  
 saffyt hym fra his felone fa.  
 þane til hym-self þat *nycht* but bad 1125  
 In visione wes warning mad,  
 þat sancte Andro, to god *rycht* dere,  
 “as a pylgrame apperyt here,  
 to kepe þe fra þe fend, þat, na he,  
 1096. *vmlape*. 1119. *þare*.

had wikkly confundyt þe."

1130

and þe bischope fra þat tym, ay  
to sancte Andrew nycht and day,  
wes mare dewote ine al thinge

of sancte Androw in þe lowynge,  
to quham wyrshipe and honour be  
of alkyne men in al degre!

1135

ȝet men mycht say mekile thinge  
of sancte Andrew in lowinge;  
bot, fore I am alde and swere,  
I will say no mare of hym here.

1140

bot lowis hym gretly, for he wes  
our al þe lave of maste meknes,

— and wes þe fyrste man of þam al,  
þat we appostil now can call,

þat chosyne ware with criste to be,  
all his derreste and mast priue.

1145

and syne sanct petir, his awn broþir,  
he broucht to criste before al vthyr,  
and syne deit apone þe tre,  
as In It deit his master fre.

1150

þar-for he suld haf honowringe,  
þat sa thankful til hevynis kinge  
was fyrste and laste, and traste is now  
to bruk þat blyse with dere Ihesu,  
þat ay sal leste but ony end,  
to þe quhilk blyse he vs al send!

1155

## IV.—J A C O B U S.



F þe appostil syne sanct Jame  
I wil tell, þat had thrynfald nam:  
and the fyrste name þat he  
hade, is þe sone of Ȝebedee.

syne to þat we[s] þe todyre, 5  
at he wes callit Ionnis bruthyr.

Fol. 33 a.

and þe thryd þat he bar,  
wes callyt quhill James þe mare.

þis James, sone of Ȝebedee,  
of quham herē spek wil we, 10  
eftir cristis ascencione

passit prechand fra toвне to towne  
thru samary and Iudea;

and eftyr þat, þe wa cañ ta  
to spanȝe, of goddis derē biddinge, 15  
þat puple to cristyne treuth to brynge.

and quhefi þat he wes cumyne þar,  
and prechit had ful ȝarne wid-quhar,

þai war sa hard in hart, sa thra,  
þat nere he wane nan of þa, 20

ovtane þat vitē gret pyne  
he purchasit discipulis nyne;

of quhilkis leffit he þar twa,  
conqueste of sawlis fore to ma;

and sewine of þam he witē hym tuk, 25

9. þe.

12. passand.

19. sa shard.

and went agane, sa sais þe buk,  
 In Iuda, and prechit þare  
 to þam vntrowand *cristis* lare.  
 and in þat land a man þar wes,  
 þat to name had hermogines, 30  
 þat had delyt in devilry,  
 and delte þar *wit* so[r]cery,  
 and be sic craft full oft *his* will  
 þe fals fend he gert fulfyl.  
 and he *wit* hym had a *prentese*, 35  
 þat in þat craft wes wel wyß,  
 and had phylet to his name.  
 bot quheñ he hard þat sancte Iame  
 prechit, and callit wes wyß,  
 he send til hym his prentyß, 40  
 with *farices*, þat þai here mycht,  
 how his prentice of his slicht  
 suld sone oure-coñ sancte Iames þare  
 In þe presence of mony mare,  
 and ger þame trew, þat *his* *prechinge* 45  
 wes bot falset and fenȝet thinge.  
 þat phylet *wit* his *company*  
 went to Iames in gret hy,  
 and fandyt thru sle argument  
 fore till eschow of his entent. 50  
 bot þane before al men þat ware,  
 þe appostil mad hym sik answerē,  
 þat he had nocht to say hym till,  
 bot as ourcumyne held hym still.  
 and for to co[n]fereme and strinth *his* lar, 55  
 myraculis gret he wrocht þat war,  
 In sight of hym and mony ma.  
 and he agane but marē cane ga  
 til his master, & mad lowinge  
 of sancte Iames and his *prechinge*; 60

Fol. 33 b.

41. farnes.

43. þan.

and at hym-self had sene hym do  
 myraculis fare, he tald hym to;  
 and sad to hym, þare-for, þat he  
 to sancte Iame discipil wald be,  
 and til [his] mayster consale gaf 65  
 to do sa and hymself sawe.

þane wes hermogines ryȝt angry,  
 and wrocht sa thru sorcery,  
 þat stil before hym stud philet,  
 and myȝt ster noder hand na fete, 70  
 and sad: "perfay, now sal we se,  
 gyf þat þi Iames lousis þe!"

thane phylet send a man sone,  
 and tald þe appostil quhat is done,  
 and quhow his master be his slicht 75  
 had rewit hym steringe & mycht.  
 and he agane wiȝ þat man send,  
 phylet to comfort and to mend,  
 his sudare, and bad tak It,  
 and say sic wordis of þe wryt: 80

"god rasis þame, þat strekine ar  
 done to þe ȝerd, curand þa er,  
 and þame, þat ar in feteris stad,  
 he lousis oft and makis glad."  
 and quhen þe sudar wes lad 85  
 one phylet, þat sic wordis sad,  
 he wes lousit bath fut and hand,  
 all quyt of þe fendis band;  
 and at his master hethinge mad,  
 and went to Iames but abad. 90

hermogynes þan wes wrath,  
 and callit fendis til hym ful rath,  
 and commavndit þam but delay  
 till sancte Iames til hald þe way,  
 and brynge hym to hym wiȝ philet, 95

bundyne bath hand and fet,  
 þat he of þam mycht tak vengeance,  
 þat his disciple, be sic chance,  
 suld nocht preswme to scorne [hym] mar.  
 with þat þe fendis furth can fare 100  
 a-beowe quhare Iames can repar,  
 3ouland and cryand in þe ayre:  
 "Iames, goddis apostole dere,  
 haf reutht of ws, þat panys here,  
 bynd ws in hell before þat we 105  
 In sik paynis war wont to be!"  
 and he þan [til] þam sad in hy:  
 "quhy come 3e þis one me to cry?"  
 sad þai: "hermagines þus,  
 to brynge þe hyme and philet, send vs; 110  
 and, as we for þat cause com her,  
 of god þe angel brycht and clere  
 band vs with chen3eis fel & sar,  
 and þus gert ws 3ele and rare."  
 þane Iames to þe fendis sad: 115  
 "þe angel, þat þai bandis lad  
 one 3ow, he louse 3ou! & but mar,  
 til hym þat send 3ow, sone 3e far,  
 and bundyn faste to me hym bring;  
 bot hurt hym nocht be ony thyngel" 120  
 þane went þai till hermogines,  
 and tuk hym, þat þan bundyn was,  
 his handis bundyne sekyrly  
 behynd his bak; and sa in hy  
 to þe appostil þai brocht hym, 125  
 vnhurt oþir in lith ore lyme,  
 plen3eand ful faste on hym, þat he  
 before þar tyme, gert þam brint be.  
 for-þi to Iames cane þai pray  
 þat he wald thole þam but delay, 130  
 107. and he þat þam sad in hy.

- þat þai mycht vengeance on hym tak,  
 bath fore his and fore þar sak.  
 þane sad Iames: "*quhy* wil ȝe now  
 tak phylet and reweng ȝow?"  
 þai sad: "na mycht haff we 135  
 to grewe þe thing, at twechis þe;  
 na nocht a nemot, quhare þat þu  
 restis þi corse, þu sall trew."  
 þane sad þe appostil to fylet:  
 "þat þu kene clergy, I will ȝete, 140  
 þat criste, oure master, can vs kene  
 gud fore ewil to ȝald almene;  
 þar-for hym þat band þe sa,  
 þu louse, and lat hym frely ga!"  
 and quhene hermogines wes fre, 145  
 to ga quhare-euir hym lest to be,  
 he wes all eschemet þane.  
 Fol. 34 b. bot þis gat sad þe haly mane:  
 "quhare-euir þu wil, frely þu fare;  
 for it is nocht myn maister lare, 150  
 þat ony mane conuertit be  
 distrenȝeit, bot of his wil fre."  
 þane sad hermogines in hy:  
 "of fendis I kene þe fellouny,  
 þat, or I hame cum, sal sla me, 155  
 bot I helpyt be throw þe."  
 sancte Iames þane gaf hym þe wand,  
 þat he wes wonte bere in his hand,  
 and þar-with held furth his gate  
 til his house. and þan fuȝ-hate 160  
 of his fals crafte þe bukis all  
 he brocht sancte Iames, gret & smal,  
 and prayt hym to bryne þam sone.  
 "na," said he, "for þat I schone  
 þe rek of þame suld noyus be. 165

133. quhen.

155. I our.

160. ful hate.



þar-for, þu caste þam in þe se!"  
 and, as he bad hym, he has doñ  
 and com agane to Iames sone,  
 and in his handis hynt his fete,  
 sayand to hym þis, & can gret: 170  
 "safare of sawlis, ta me sone,  
 for-thinkand þat I haf mysdone,  
 a-ganys þe hafand invy,  
 or 3et bakbytyne fellowly!"  
 til hym þan sancte Iames prechit, 175  
 and crystis law sa sadly techit,  
 and sa parfyte mad hym one ane,  
 þat he wroucht vertuis mony ane.  
 and fra þe Iowis sa had sene  
 hermogines conuertit clene, 180  
 þai war enflammyt all of fyre,  
 and til hym sad in gret Ire:  
 "Il mane, for schame, þe byrd wel sone  
 to preche hym þat one croice wes don!"

þane þrowit he þame be gud resone, 185  
 þat spedful wes sic passionne,  
 as criste one croice to be done, & It  
 ay þrowyt be haly wryte.

þar-for, þat 3er þat Abiathar  
 wes byschope, þat of þis wes war, 190  
 and had dred þat þe folk suld be  
 conuertit al þar-for; and he  
 þe folk thru Ire steryt sa,

Fol. 35 a. þat þai a rud rape thru Ire can ta,  
 and band a-bowte sancte Iames [h]alse 195  
 In þar fellouny, þat wes fals,  
 and to herrod, þar kyng, drew hym,  
 þat wes worthine þe devilis lyme;  
 for he gaf sentence sone, þat he

189. diathar.

for his gylt suld hedyt be. 200  
 þane þai drew hym to þe stad,  
 quhare þai suld hym vnhed.  
 a mane þat had þe *parlesy*,  
 In þe hey gat lay þame by,  
*cry*and one sancte Iames *wit* he stewyn, 205  
 þat, fore þe luf of god of hewyn,  
 of his seknes he wald hym heile.  
 and Iames þan can til hym mele:  
 "In-to þe name of *criste* Iheru,  
 fore quhais cause I am led now 210  
 but cause til vnhedyt be,  
 In till his name I *commawnd* þe,  
 þat hale and fer in to þis oure  
 þou ryse, and blyse þi creatoure!"  
 pane he rase hale and fer *rycht* þar, 215  
 and ȝald lowinge to god but mare.  
 and, with þe rape he þat led  
 goddis appostil to þe stad,  
 þat had to name Iosyas,  
*quhen* he had sene þat in þat place, 220  
 he fel done to sancte Iames fet,  
 and askit *pardone* *wit* wordis swet,  
 and þat *he cristine* mycht be mad.  
 abiathar þane but abad  
 gert hym be tane, and sad: "bot þu 225  
 wary þe name of *criste* Iheru,  
 with his appostil þu sal be  
 vnheidyt in dispyte of þe."  
 þane sad Iosyas till hym: "þu  
 be varyt and þi goddis now, 230  
 and *cristis* name blissit be  
 thru all þe world in al degre!"  
 abyathar þane for hethynge

220. and he.

223. and he þat.

with stanys gert men his mouth dinge,  
 wrat til herrod, and leve had 235  
 to stryk his neke in twa but bad.

Fol. 35 b. and quhen sancte Iames and he  
 suld to-gyddyr vnhedyt be,  
 fra þe baser sancte Iames gat  
 a pot with vatter, and with þat 240  
 he baptisit Iosyas sowne.  
 and þane, eftyr þis wes done,  
 þai wer vnhedit but abad,  
 and to god sa *marteris* made.

his printes com syne in hy 245  
 be nycht, and stal away þe body  
 for dowte of Iowis, and fut-hat  
 In Ioy þai lad it in a bate,  
 and wyne þar-In with it but were  
 for-owt maste, atye, or stere, 250  
 commendand þam to goddis will,

to quhat land he wald send þam till,  
 þat þai mycht mak his sepultore  
 eftyr þar powar with honour.

and þai aryvyt with þat relik 255  
 of spanje, in-to þe kynrik,  
 quhare of þat land þe quen can ma  
 dwellinge, callit to nam lupa,  
 þat is als mykil fore to say,  
 as a wolfe, þat is felone ay. 260

and þat name gaynyt hyr til,  
 for scho wes schrewis, feloun & Il.  
 þe corse of þe bat þai haf tane,  
 and lad it done one a stane;  
 and þe stane, quhen he lad was þer, 265  
 wex nesch as it wax war,  
 and gaf sic sted to þat body,

266. he wax.

as It a grave had bene, in hy.  
 for þat, al þat cumys þar,  
 ma se his fasone les & mar. 270  
 þane his sad discipulis passit one  
 to þe quene, and sad hyr sone:  
 "lo, Ihesu criste of his fre will  
 his disciple has send ȝov till;  
 and til he quek was, þou wald nocht 275  
 beleve, sa hard wes þi thoct,  
 þar-for, god send hym to þe ded,  
 þat þu ma ȝete þi myß remed;"  
 and tald hyr, alse, of goddis wil  
 how he but helpe wes brocht hir till. 280  
 þar-for, þai askyt hyr a sted,  
 to grawe hym þat þai brocht sa dede.  
 Fol. 36 a. and quheñ scho sa hard þis thinge,  
 scho bad þame gange & sek þe kinge,  
 and of þar lykine get his will, 285  
 and þan agane com sone hir till.  
 bot þis scho sad in þe entent,  
 þat þai suld have bene quyt schent,  
 for þat he lange wes ay fell  
 to crystis folk and rycht cruel; 290  
 for he gert tak þame al þan sone,  
 and gert in presone þam be done.  
 bot fra þat he to met wes gane,  
 -ane angel com, þat clerly schane,  
 and þe pressone opnyt in hy, 295  
 and let þame pas away frely.  
 bot quhen þe kinge herd þat thinge,  
 he gert fele knyghtis in a lynge  
 pryk efter þame in al þar mayne,  
 to brynge hym þame tyt agane. 300  
 and oñ a bryge, as þai can ryd  
 our a wattyr, depe and wyd,

þe bryge brak, and þar dronyt all,  
 þat mad þe chas, gret & smal.  
 and quhen þat to þe kyng wes tald, 305  
~~þoch~~ he was bath fel and bawld,  
 3et hym fore-thocht his mys-dede,  
 and for þai lele men send gud sped,  
 and prayt þam to cum hym till,  
 and he suld grant þam all þar wil. 310  
 þane þai agane com to þe kinge,  
 and till hym mad sik sermonyng,  
 quhare-thru conuertit son wes he,  
 and al þe folk of þat cunttre.

qw[h]en quene lupa herd þis tale, 315  
 In hart scho had sa mekil bale,  
 þat to þai discipulis þe kynge  
 had granttit sa sone þar askine.  
 nocht-þane scho callt þam hyr till,  
 and bad þame gange to syk a hill, 320  
 and tak twa of hyr oxyne þare,  
 and 3oke þam in a wane but mare,  
 and lay þar master cors þar-In,  
 "and folow þai bese, till þai blyne  
 of þar awne wil, & þar ma 3e 325  
 mak hym a place for euir to be."

Fol. 36 b.

bot þat scho sad in-to dissate,  
 for scho had bulis wilde and tate,  
 þat scho nocht trewit mycht 3akkit be  
 In carte, na wane, be ony degre; 330  
 and, gyf It hapnyt þat þai  
 var 3okit, suld ryne away,  
 and brak þe wane in pecis smale,  
 and [cast] þe corse to 3erde with-all  
 and sla þame þat 3ede þar by; 335  
 scho wes sa ful of fellowny.  
 bot aganis god is wisdum nane.

for-þi þe lele men, ore þa fane,  
 thinkand na ewil, vent to þe hill,  
 quhare a fel dragon com þam till, 340  
 blawand fel fyre one þam in hy,  
 and ruschit one þame fellounly;  
 bot þai þe croice before þam set,  
 and he bristit but langar lat.  
 and als to þa fel bugilis eke, 345  
 þai schawit þe corse, & þai vorth mek.  
 and þai discipulis but afray  
 brocht to þe cors, quhare at It lay,  
 þe oxine to þe wane mekly,  
 as þai had bene dantyt ky, 350  
 and with þe stane, rycht as It lay,  
 In þe wane lad [it] but effray.  
 and þe bulis, or þa fane,  
 drew þe sammyn cors & stane  
 In to þe myddis þe p[a]lace, 355  
 quhare quene lupe dwelland ves,  
 at fra þis merwale sene [scho] had,  
 scho was abaysit, and but abad  
 scho gafe It lowinge, & baptisym tuk þar.  
 and hyr palace, hecht & square, 360  
 to sancte Iames but abad  
 scho gaf, and It a kirk mad,  
 and dowit It with renttis fare,  
 quhare mony now makis repara.  
 for lele men of al kirsine led 365  
 sekis þat cors, as we red,  
 for heile of body and of sawle,  
 rycht as þai do petir and paule.  
 fore rome and galise, as I trew,  
 ar neste Ierusalem now 370  
 placis of maste deuocione  
 and of synnis remissione.  
 þat god vs grant of his gret grace,

and of repentance til haf space,  
out of þis world þat we ma twene 375  
but schame, det, or dedly syne.

of ferlis sere, þat god has wrocht,  
and yet for to do cesis nocht  
for þis appostil, here or alquhare,  
for to record sum resone war, 380  
bot I to tel þame al am swer.

þar-for, I spek [nocht] of þam her ;  
bot þai þat has hym socht, sal tell  
of syndry merwaalis, þat to þam fell,  
and þat þai haf sere [men] hard say, 385  
quhat þam be-tyd has in his way.  
for gyf men wald record al þai,  
a mekil buk suld þai þam may ;  
and sik gret thingis for to wryt,  
eld lattis me to haf delyt. 390

for-þi of þis wark end I mak,  
þat I haf done for Iames sak,  
and prays hym parcheryte,  
þat he wald myne protector be,  
sa þat I be nocht refusyt, 395  
quhen I sal be for syne accusyt ;  
bot helpe, þat I ma haf þan  
part in hewyne with rychtys men,  
þat we al to god sic ma be,  
þat we ma part haf of þat gle. 400

381. and.

## V.—JOHANNES.



O spek of þe thred nov me liste,  
þat is, of Iohn þe ewangeliste.  
for Iohne vndone is goddis grace.  
for foure prewilege hym gewyn wes :

ane, fore god luffyt hym mare 5

þane al þe lafe, þat wíth hym ware,

and scheu hym mar hamlynes ;

and þe to-dyr prewilege wes,

þat críste hym chesit fore to be

but smyt of flesche in chastite ; 10

þe thryd, þat god gaf hym wittinge

atoure athire of prewe thinge ;

and þe ferd prewilege mycht be,

þat quhen críste hangit one þe tre,

his modyr þat he luffit maste, 15

Fol. 37 b. be-taucht hym, ar he ȝald þe gaste.

thys Iohne, þat had þe happy name,

wes ful brothir to mare sancte Iame.

þare faddir hecht ȝebedee,

and þar modyr wedit he, 20

mary, crístis aunt, les no mare,

and þe ȝungaste þat anna bare.

and þis Iohne, þat I spak of fyrste,

þat apostil wes & ewangeliste,

1. laste.

5. and.

11. þat thryd.



quhen al þe appostulys scalit var	25
In syndry landis wyd-quhare	
eftir þe feste of vitsonday,	
In asya Iohne held his way,	
and prechit faste þar or he fane,	
and fowndyt kirkis mony ane.	30
for-þi domiciane, [þe] fell	
emprioure, quhen he hard tel,	
how sancte Iohn þar prechit þane,	
and mony to <i>cristis</i> lare wane,	
he gert bringe hym til hym sone	35
and in a mekile towne be done	
ful of bryndand olȝe. but he	
come of It hale but hurt, al fre	
In till althinge, <i>rycht</i> as he wes,	
for-owt ony hurt of flesche,	40
and prechit furth ay goddis word,	
þat he had plentuisly in hurd.	
and quhene þis fel domiciane	
saw to preche he na fane,	
he banyste hym of þe lande	45
In till ane Ile, wes nere hand,	
quhare he þe ypocolips mad,	
and þat Ile patmos to nam had.	
þot domiciane, fel and fere,	
for his fellowny wes slane þat ȝere,	50
and þe senaturis a-gane can call	
þe sentence, þat he gefine had all.	
þan a-gane wes sancte Iohn brocht in honore,	
quheñ ded wes þe emprioure,	
to þe citte of effesy,	55
quhare all þe puple in-to hy	
sad he wes <i>rycht</i> welcum hame,	
þat þar of god com in þe name.	

Ande as he entrit in þe towne,

he saw a cors to bere mad bone, 60  
 Fol. 38 a. þat ser men in gret effere  
 war bownand furth It to enter,  
 þe quhilk, till sc[h]o wes lifand,  
 ʒarnyt his hame-com in þe land,  
 þat hatine wes deme drusiane, 65  
 þat lufit hym wel. and mony ane  
 of hir kine, wiffis and barnys,  
 folowit hyr, makand harmys,  
 and sad: "Iohne, lo, here drusiane,  
 þat ded has of þis lyf tane, 70  
 þat quhylum gretly luffit þe,  
 vitʒ beyre nov to enterrit be,  
 and to þi biddinge ay wes bowne,  
 and fed vs al in-to þis tovene,  
 and ʒarnyt ay þi hame-cumyn[g]e 75  
 gretly a-beoufe althinge,  
 sayand ay: 'sal I hym se?'  
 and, þu nov cumyne, ma nocht se þe!"  
 þane bad he set done in hy  
 þe bere and louse þe body, 80  
 sayand: "myr lord Ihesu criste rase þe!  
 and gange hame sone, & grath to me  
 þe fud, as þu wes wont to do!"  
 þane at his biddinge swytʒ rase scho,  
 and did soñ syne, as þe appostil bad; 85  
 wittand na wa, bot as scho had  
 vaknyt of slepe, quhare scho lay.

þane apone þe todir day  
 a phylosyphere of gret renowne,  
 þat cratone hecht, gert al be boñ, 90  
 to schau þam in quhat-kine wyse  
 þire warldis guddis ar to dyspice,  
 and þat na man suld haf likyne

to haf riches or ony thinge.  
 for-þi twa breþir, þat ȝunge ware, 95  
 þare heritage sald rȝcht þare,  
 and with þe price bocht costly stanis,  
 and rȝcht þare brak þam al atanis,  
 as cratone þam þe sermon mad.  
 and sancte Iohne, þat þan erand had 100  
 ner by, and her[d] quhat wes done,  
 cratone he callit for-þi sone,  
 and scheu hym be skillis thre,  
 þat his lar suld condampynt be.  
 Fol. 38 b. þane firste, thocht man sic lar vald luf, 105  
 ȝet god of hewine sic lare vald reprof.  
 þe todir, for sic lewyng  
 of vice is nocht clengit þe thinge;  
 þare-for, vane thinge Is It I-wis,  
 as þe medicine þat takine is, 110  
 quhare-thru þe seknes na remed  
 ma haf, bot hastis to þe dede.  
 þe thryd, for nedful dispysinge  
 Is quhene man his propre thyng  
 for goddis sak gyffis powre men, 115  
 as he to [þe] ȝunge man cane kene  
 In þe ewangel, sayand, þat he  
 ȝarnyt parfyt man for to be,  
 þat he suld sell [al] þat he had,  
 and gyf It pouere men but a-bad. 120  
 nocht-þane of riches þe haffyng  
 Us nocht Ill, bot þe Ill spendinge.  
 þan cratone sad: "gyf þi god be  
 suthfaste mayster, as þou sais me,  
 þat wald þat men mad sic varinge 125  
 as for almus to sel þare thinge,  
 ger þu ȝone gold and stanis be  
 refourmyt in þar firste degre,

In lovinge of þi goddis name,  
 þat I of men did for þe fame!" 130  
 sancte Iohne þan but ony mare  
 of gold and stanis, þat lay þare,  
 tuk vpe þe pecis small,  
 and gerte sovnd to-gyddir all,  
 [and] be his prayere þar fut-hate 135  
 reformyt þam to þe fyrste state.  
 þane cratone & þe younge men twa  
 þat gold and stanis vpe can ta,  
 and sald to gyfe to powre men,  
 and criste and his law can kene. 140

Thane twa younge men in þat place  
 stud, and saw how þis doñ was,  
 sald al þe thinge þat þai had,  
 and gafe þe þrice but ony bad 145  
 to pur men, & mad þare dwellinge  
 with sancte Iohne to here his prechinge.  
 It hapnyt syne þir ȝunge men twa  
 with Iohne, þare master, for to ga,  
 Fol. 39 a. and saw quhyle men þat had bene  
 þare ser[v]andis cled in clathis schene, 150  
 and skantly had Ilkane of þa  
 a singill clath, fore-owtine ma.  
 þane begouth þai soroful to be.  
 and fra sancte Iohne þat can se,  
 small stanis of þe sand 155  
 he gadderit vpe in-to his hand,  
 and turnyt þam in gemmys schene  
 and in gold fyne and clene,  
 and bad þai twa men to him bringe  
 sle men of crafte, þat knew þat thyng. 160  
 and sa, but mare, ofi went þai twa,  
 sik men sekand to and fra

130. fane.

H

sewine dais but suiornynge.  
 and crafty men þan can þai brynge,  
 þat, quheñ þai had þe gemmys sene, 165  
 and þe gold, þat ves fyne and clene,  
 sad, þat nane of þame before  
 had sene þe preciuse tresore  
 of fyne gold & of stanis derz.  
 þane sad he to þai twa: "cum here, 170  
 and with þis gud by agane all  
 þat ere 3e sald, bath gret & small;  
 for hewynly reward tynt haf 3e.  
 bot florysand a quhile 3e be,  
 þat 3e ma eftirwart falow; 175  
 and in riches habund 3e now,  
 þat 3e but end beggeris be!"  
 þane a-gayne riches arguit he,  
 and sex cause schavit quhy  
 þat þai men war þan vnhappy, 180  
 þat sa set þar appetyte

In Riches to hafe delyte.  
 and þe fyrste skil to proue It  
 he tuk vt of haly vryte,  
 of þat velfull gret gluttone, 185  
 þat varldis velth had in fusione,  
 and of lazare, þat met grawe  
 of his medynge, bot nan hym gafe.  
 þe todir is, þat all þat ware  
 or In þis varld þat [ar], cumys barz, 190  
 and but riches passis away,  
 quheñ ded of þame wil ma his pray.  
 þe thryd is, þat al creatur  
 to be commone settis þare cur,  
 as sone, mone, sternis al smal, 195  
 presis þam to serwe til all,  
 and rane als, and þe self ayr clere,

Fol. 39 b.

sa suld meñ do til þai ar here,  
 al þat þai haf mak *commone* thinge  
 of *mysterful* in till helpynge. 200  
 þe ferd is fortune, þat wil say  
 — þat *riche man* is thril alway \*  
 to twa : þe tane, is riches  
 þat he *gadderis with* gredines,  
 and servis It, bot It *nocht* sa *hym* ; 205  
 and sa is he fendis lyme ;  
 for he þat mony heppis ay,  
 Is seruand þare-to *nycht* and day.  
 þe fyfte is, sa gret besynes  
 he has for to get riches, 210  
 and besy *thocht* of þe kepynge,  
 and gret dut of þe tynynge.  
 þe sexit scath is, for riches ay  
 are cause of tynsale *nycht* & day ;  
 fore riches, prowð and fell, 215  
 þai rekis *nocht* of þe saule hele,  
 na 3et þe self fend dredis he *nocht*,  
 þat one riches settis his *thocht*,  
 na duttis *nocht* þar-thru to tyne  
 þe Ioy, þat ma neuir haf fyne. 220  
 as sancte Iohne disputand wes  
 one þis maner agane riches,  
 men brocht þe cors of a 3ounge man  
 to be grawine, þat before þane  
 thretty dais had veddit bene ; 225  
 for-quhy þat vedo *can hym* mene,  
 and his modir and frendis sere  
 — for hym gret, and mad Il chere.  
 and, in entent þare bale to bete,  
 þai fel dewot to sancte Ionis fet, 230  
 and prayt *hym*, *rycht* as he

221. þus.

\* Line 192 is in the MS. repeated after this.

gert drusiane resuscit be,  
 þat he wald, one þe samryn manere,  
 raise [hym], þat lay [ap-]one þat beyre,  
 Fol. 40 a. In name of god. & þare-wiþ he 235  
 gret Increly fore pure pitte,  
 and sa to god prayt for þat man,  
 þat he fra ded to lyfe hym wan,  
 and commawndit, quhen þis wes done,  
 to þa twa 3onge men to tel sone, 240  
 þat for-thocht be-cause þat þai  
 had sald þar gud sa clene away,  
 þocht þai It þane recouert had,  
 quhat payne in hel þam a-bad,  
 and quhatk[i]ne Ioy þat þai had tynte. 245  
 and he tald þane, or euir he stynte,  
 of paradyse þe Ioy parfyt,  
 and þe gret blyß and þe delyt;  
 and of paynis hard and fell,  
 he tald þam, þat he schaw in hell, 250

and [sad]: "wrechis, mend 3ow 3eit!

for 3our gud angel I saw gret,  
 and þe feyndis rycht blyth & glad,  
 for 3e twa vnhappy tynte had  
 far palacis þat sal leste euirmare, 255  
 schenand wiþ gemmys oure-al-quhare,  
 and full of Ioy and of delyte."  
 and syne aucht paynis tald he tyte,  
 þat grathit ar in hell fore meñ,  
 þat In þis lyf wil noch god kene: 260  
 fellone wormys, þat is to say,  
 and thike myrknes lestand ay,  
 and scurgis scharpe, & cald to-gyddir,  
 þat makis wrechis ful chel to diddir,  
 and broland fyre, quhare þai sal dwel, 265

and sycht of fendis, fers and fell,

233, 234, are in MS. transposed.

237. and say.

259. þai.

and schame of *synnis*, þat ma *nocht*  
 amendit be, and dole of *thocht*.  
 þane he, þat wes resuscit sa,  
 and þe *todir* discipulis twa 270  
 to Iohnnis fet fel doñ in hy,  
 prayand þat þai *mycht* *wyn* mercy.  
 þan þe appostil sad þame to :  
 "thretty dais 3e penance do,  
 prayand god, oure helpe þat is, 275  
 þat þis gold and þir *preciuse* stanis  
 to þare firste *mater* ma be brocht!"  
 Fol. 40 b. and, as he bad, quhen þai had wrocht,  
 he sad: "tak þir, & *with* þame ga  
 to þe place 3e brocht þam fra!" 280  
 and þai went furth in ful gud vyl,  
 and al his bydynges can fulfill.  
 and gold and stanis in þat houre  
 var *turnyt* in þare ane nature;  
 and þai twa vane agane but bad 285  
 al þe vertu, þat þai fyrst had.

qw[h]ene Iohne had *precht* to & fra  
 In to þe land of asya,  
 al þa þat mad *sacrifice*  
 til mawmentis, as folk vnwyse, 290  
 Ine þe puple [raisit] *seduccione*  
 a-gane sancte Iohnē, but resone,  
 [and] to þe tempil of dyane  
 drew hym rudly, ore þai fane,  
 for to strenge hym to *sacrify*. 295  
 bot he amesit þam in hy,  
 proponand þam þat *distinctiue*  
 to lat þame *with* hym for to stryfe,  
 þat opire þai, to dame dyane  
 prayand, suld *cristis* kirk *onane* 300



ger don thru hyr cassine be,  
 and [he] but mare of his wil fre  
 til ydolis suld *sacrify*;  
 or he þe tempil suld in hy  
 of dame diane gere Ryve done 305  
 of *criste* thru Invocacione,  
 þane þai in *criste* [suld] trew & [in] his lare.  
 þar-to þe maste part þat wes þare,  
*consentit*, and gert remow all  
 ovt of þe tempil, gret & smal. 310  
 þane sancte Iohnē mad hīs vrisone  
 to god in gud deuocione,  
 and sodanly to erd cañ fall  
 þe tempil & þe Idolis all,  
 and of deme dyane þe fygure 315  
 ware brokine smal but recowere.

[O]f þar ydolis þe bischope,  
 aristodemus, þat wes ȝape,  
 raisit a gret sedicione  
 In þe puple of þat towne, 320  
 sa þat þai drew to partyse þare,  
 Ilkane vthir til sla al ȝare.  
 þan sad Iohne til aristodeme:  
 "sa þu wil þis folk mak quem,  
 sa me quhat þou wil I do, 325  
 and I sal sone *consent* þar-to."  
 he sad: "gyf þou wil I trew  
 In þi god, I wil þat þu  
 drinke þe venome I sal þe gyfe;  
 and [gyf] þat þar-estir [þu] ma lyf 330  
 but hourte or schath in þe,  
 I sal treu þi god suthfaste be."  
 sad sancte Iohne: "þat do wil I."

Fol. 41 a.

301. ger *nocht* done.307. þan þai ine *criste* trewt & his lare.306. of *cristis*.

309. gert renow.

aristodemus þan in hy  
 sad: "I wil þu se twa 335  
 ded of þe venome þu sal ta,  
 þat þu þe mare abasit be,  
 þat þai de þat þou ma se."  
 aristodemus went *við* þat  
 to þe *pro*consul, quhare at he sat, 340  
 and twa þat suld hedit be  
 fore þar trespæce, bocht he,  
 and before al þam of þe towne,  
 he gert þame drynk dedly poysone,  
 and þai sone but ony mare 345  
 fel ded done in þat place þare.  
 sancte Iohne zet but abaysitnes  
 þe saymne drink tuk neuir-þe-les,  
 and croysit It, & drank al oute  
 but rednes *with* blith wlte. 350  
 þane al þe folk, þat saw þat *sycht*,  
 be-gud to lofe god of *mycht*.  
 bot aristodeme sad in hy:  
 "In *sum* parte zet dout haf I;  
 bot gyf þu ma in-to þis sted 355  
 rase þir twa men fra ded,  
 fore-owte dowl þan sal I trew  
 In þat god, þou prechis now."  
 sancte Iohne tuk of þan his kirtill,  
 and to þe vntreufull gawe it till. 360  
 sad he: "quhat amowis þe  
 þe kyrtill fore to gyf to me?"  
*quod* he: "to þat entent, þat þu  
 of þi mystreutht haf scham now."  
 þan Aristodemus cane say: 365  
 "quhat! venis þu þi kirtill ma  
 ger me of fors in þi goddis trev?"  
 þane sad sancte Johñ: "ga furth nov,  
 359. þam his kirtill.

and with myn kirtil but delay  
 hele zone ded *men*, & þus say : 370  
 'cristis appostil send me now  
 In his name to resuscit þou.'  
 and quhen aristodeme had done,  
 þai rudly sone did Ionys biddinge,  
 rase; and þe *proconsul*, þat wes ȝape, 375  
 and of þare lawis þe bischope,  
 trowit in *criste*, & al þer kyne  
 Thru baptisme forsuk þar syne,  
 and In worschipe of sancte Iohn mad  
 a fare kirke but abad. 380  
 for he *conuertyt* had nerhand  
 al hale þe puple of þat land.  
 þan mad he byschoppis ay-quhare,  
 to strinth and vpehald goddis lare,  
 and min[i]stris of syndry state, 385  
 till enforme þe puple, how-gate  
 þai suld *varly* kepe þam fra *syn*,  
 and thru gud ded syne hewyn wyne.

AMange al vthir of þat land,  
 a fare ȝounge man sancte Iohn fand, 390  
 þe quhilk, bocht he wes fellone,  
 he wane to god thru his *sermone*;  
 and to a bischope hym betaucht,  
 to trete hym wele fore all his maucht;  
 for of *depose* in to þe name 395  
 he lefit hym *with* hym, to fle blame.  
 þe bischope tretyt hym for-þi,  
 as he his son var, tendirly.  
 bot fra he to rype elde wane  
 he lefit þe bischope, & vent þan 400  
 to sterk thefis, & but abad  
 þare master mañ þai sone hym mad.

370. man.

383. þe.

387. varldly.

402. þan sone.

syne eftir, quhar þe bischope wes,  
 hapnyt sancte Iohne to cum on case,  
 and *bad* hym þe depose furth bryng, 405  
 þat he lefit in his kepyng.  
 þe [bischope] wes abaysit þane,  
 as veinand þat þe haly mañ  
 had askit hym sum money,  
 Fol. 42 a. as In depose þat *wit* hym lay. 410  
 bot sancte Iohnê þat k[n]ew his thoçt,  
 sad: "sik depose ask I þe noçt,  
 bot þe 3ounge man I ask þe,  
 þat, as depose, þou tuk fra me."  
 þe bischope sad: "faddir dere, 415  
 as In sawle he is *ded* but were,  
 and *wit* theffis in sik a hyll  
 as prince is dwelland to do Ill."  
 and quhen þe appostil herd hym say  
 þat þe 3onge man wes sa away, 420  
 he rafe his clathis & befte his face,  
 and to þe bischope sad: "allace!  
 I wend til haf wel done þane,  
 quheñ I betaucht þe þat mane!"  
 a horse þan gat he til hym 3are, 425  
 and he lape one forowtyn mare,  
 and to þat hyll In gret hy  
 prekit, & onabasytly.  
 and quhen þat 3ounge man saw þat he  
 come prekand in sic degre, 430  
 he ves schamyt, & ves schone,  
 and one his horse gat alsone,  
 and fled. bot sancte Iohne fo[r]þetand elde,  
 prekyt faste eftyr, & hym behelde,  
 cryand hey: "swet sone dere, 435  
 fle noçt, bot byd, þi faddir here

403. *quhar* is between the lines and in a later hand. 405. bath.

416. det. 429. *man* is written in the margin in a later hand.

LEGENDS OF THE SAINTS.

ane ald man, vnermyt now,  
 þat mon 3eld resone, wele þou trew,  
 to criste for þi saule; & 3et I,  
 to de for þe, is al redy, 440  
 as criste did, al oure myse to mend.  
 for-þi turne þe, fore god me send  
 to wyne þe, þat þou be nocht tynte!"  
 þane he, þat fled fyrste, can stynt,  
 and þane sa fore-thocht his mysded, 445  
 þat he gret sar for his mysded,  
 and tel done to sancte Iohnnys fete,  
 and vith his teris can þame vete,  
 and þam and handis kyssit swa,  
 In hope þat he suld pardone ta. 450  
 sancte Iohne to his reutht tent can tak,  
 and for hym bath can fast & wak,  
 and prayt for hym, til he wes  
 restoryt wele to goddis grace.

Fol. 42 b. As recordis Iohne cassiane, 455  
 a 3ounge man quhile a fule had tan,  
 quhilk we ane partryk cal,  
 and to sancte Iohne com þare-vith-al,  
 and gaf It, as in dingnite.  
 and blithly it resawit he, 460  
 and softly vith his handis twa  
 It handlyt, & þ[a]r-of [play] cane ma.  
 þe 3unge man saw þat he plait  
 vith þat foule, & til vthire sad:  
 "be-hald 3one ald, & se how 3arne 465  
 he plais vith 3one foule, as a barne!"  
 þat quhen sancte Iohne persavit had,  
 thru spyryt þat hym þe schauyn mad,  
 he þat 3ung man askit but mare,  
 quhat It ves in hand he bare. 470

437. and ald.

439. and.

"It is myn bow, I tel zu to,"  
*quod* he. "quhat sal zu *vith* it do?"

"and þe foulis þare-*vith* I sla,  
 and lytil bestis vthir ma."

sad sancte Iohne: "þu lat me se 475  
 in quhat maner þat suld be!"

þe zunge man þan his bov bent syne,  
 and *vith* his hand þare-*vith* can lyne.

sancte Iohne þan a quhyle ves stil,  
 þane spake na thinge þe zung man til; 480  
 and þar-for he [h]is bow vnbent.

þane sad sancte Iohne: "tel þi entent,  
 quhy þu vnbent þi bow sa sone!"

"bot," he *quod*, "I sa had done,  
 It suld hafe bene soñ out of pyth 485  
 to schot ony takil *vith*."

þane sancte Iohne ansuerit þer-til:

"sa do I for þe *sammyn* skyll;

for manis brokilnes ma nocht  
 of contemplacion haf thocht 490

bot sum disport Ithandly,  
 na It suld be quhile wery,

as of þi bow þou sais me,  
 gyf þat It bent suld lange *tym* be;  
 for þocht þe eyrne fle heyeste, 495

and þe sone seis clerlyaste,

zet mon of fors he cum done

to þe law zerd, & þer suiorne,

rycht sa manis deuocione,

þat quhile fra contemplacione 500

Fol. 43 a. Is drawyne, sal þe scharpar be,

and þe devotare, quhen þat he

eftsonis dresß hym to pray;

for temporale thing lestis nocht ay."

Þane quhen sancte Iohne ves of elde, 505  
 þat he mycht noch hym-selvyne velde,  
 and duelland ves in effecy,  
 and for selfe eld ves sa wery,  
 þat vnhes with þe helpe of twa  
 he mycht quhyle to þe kirke ga, 510  
 na he but pause mycht no mare say,  
 bot þire twa wordis he sad ay:  
 "my sonis, I pray 3ou hartfully,  
 þat 3e luf enterchangeably."  
 and þis sa of[t]-tyme he can say, 515  
 þat his discipulis one ane day  
 prayt hym to tel [þam] quhy  
 he sad þa vordis ythanly.  
 he answert: "for god sa tacht.  
 kepe þam, þare-for, at all [3our] macht, 520  
 and It sall suffice wel 3ou to,  
 In þis gyf 3e his biddynge do."

and a[l]s tellis elynandus  
 of sancte Johnnis varkis, sayand þus,  
 quhen he suld þe ewangel wryte, 525  
 quhare-in þat he had gret delyte,  
 as In to custum he had ay  
 to gere þe puple faste [&] pray,  
 þat It suld t[h]ankful to god be,  
 and helpe to saulis fore his pitte, 530  
 a[l]s he prayt fore þat place,  
 quhare-in to wryt Is custum ves,  
 þat quhat man þat sat in It  
 to red or se þat haly wryte,  
 þat he suld thole þer-in na pane 535  
 of noyus vyndis, na of rane.  
 and 3ete elimentis ay  
 þat custome kepis to þis day.  
 and quhen sancte Iohn had luffit here

fullely fourcore and sextene zere, 540  
 quhen þat þe traiane ves emperoure,  
 Ihesu, goddis sone, his saweoure,  
 til hym, quhare he ves, can appere  
 with his discipulis, þat fel vare,  
 and sad: "myn dere, tym is þat þu 545  
 vith me and þi br[e]thire et now  
 one myn bwrð vith hevine blyse."  
 þane Iohne be-guth to ga with þis,  
 and god sad: "þou sal stil byd here  
 til sonday cum þat is nov nere! 550  
 þane þat day sal þi terme be  
 to bruk myn blis & dwel with me."  
 þan eftir, þe nexte sonday,  
 he gert þe folk cum but delay  
 to þe kirk, þat þai had mad 555  
 In his honore, & þar abad.  
 fra þat þe cok had cravyn thrise  
 he taucht þam in syndry vyis  
 goddis biddinge to fulfil,  
 and do ay gud, and lewe þe Ill. 560  
 and he, prechand þis, gert be mad  
 a pyte, þat wes bath depe & brad,  
 be-syd þe alter, and but hone  
 þe erde gerte of þe kirk be don;  
 & in þat pyte hym-selfe lad ewyne, 565  
 - hevand his handis vpe to þe hevyn,  
 sayand: "myn mayster, lord Ihesu,  
 a-bufe alth[i]nge I lowe þe now,  
 of þi discipulis alþire-laste  
 þat me þis callis to þi feste! 570  
 and lo, þar-for with Io[i]ful will  
 I cum. þare-for, tak me þe til!"  
 - and, sayand þis with swet stevyn,  
 þare come a lycht fra þe hewyn

548. to ga with vs.

568. a behufe.

569. alþare.



& schane one hym, quhare he can ly, 575  
 sa ferly brycht and sa clerly,  
 þat þar ves na lifland man þat mycht  
 se hym for þat mekil lycht.  
 & þat licht wes dwelland þare  
 þe space of ane houre & mare. 580  
 and quhen þe licht vent away,  
 away he ves, þat þar lay,  
 & nocht bot marna sene ves þare,  
 þat spryngis zet, rycht as It vare  
 smal sand in grond of well, 585  
 as þai þat saw it, I herd tel,  
 and spryngis zet, & sal do ay,  
 In mynd of hym to þe last day.

Sanct edmwnde, of Inland kinge,  
 lovit sancte Iohn a-beouf althinge, 590  
 out-ane our lord and our lady,  
 and in custum had, for-þi,

þat quha-se-euire vald almus crafte  
 for luf of sancte Iohne suld hafe.  
 and sa be-tyd a day of case 595  
 þat þe kinge ves in solace,  
 and a pilgrime to cum by,  
 þat askit hym rycht pituisly  
 almus for sancte Iohnnis sak;  
 and he had nocht quhare-of to tak, 600  
 to mak asyth to þat beggar,  
 for cause þan nan ves hym nere;  
 bot of his fynger tuk a ringe,  
 far, and worth mekil thinge,  
 and to þe pilgram gaf it rath, 605  
 þat almus fore sancte Iohnn can craf;  
 and þe pilgram held [h]is va syth,  
 þat semyt, þarfore, to be blyth.

608. be ly blyth.

In Ingland þat tym ves a knyght,  
 In ded of armys þat ves vycht, 610  
 and had bene in landis syndry  
 for til haf lose of chevalry.  
 and tyd a tyme, þar-fore, at he  
 for sic cause passit þe gret se  
 In to a cunctre far away. 615  
 as he rad a-poñ a day,  
 he met a pilgrime in the gat,  
 þat haliste hym, & sad þus-gat :  
 "sir knyght, sene þu is of Ingland,  
 þat edmwnd kinge has nov in hand, 620  
 I pray þe þat þu tak þis rynge  
 oñ my be-halfe, & gyf þe king,  
 & say hym : 'quham-to þat þu  
 gafe it umquhil, þe gyffis it nov,  
 zeldand þe thank of þi gud vil, 625  
 þat nocht ellis had to gyf hym til  
 þane, fore þat þu ves þe alane.'"  
 & he with þat þe ringe has tane ;  
 & quheñ he had his Iorne doñ,  
 and in Ingland com ham sone, 630  
 he vent to vesy þe kinge,  
 & tel hym of his travalinge,  
 as is þe costome fore to do,  
 & sad to hym : "myn lord, lo,  
 Fol. 44 b. þis ringe, þat [I] yu present now, 635  
 me gafe a pilgram to gyf 3ov,  
 þat I, quhar I ves traveland,  
 mete vit of case in to fere land,  
 & sad, fra 3ov þat It tuk he,  
 as In name of cheryte, 640  
 one sik a day, in sik a place,  
 quhare þat nane by 3ov ves,  
 and bad I suld gyf it 3ov til,

612. chevaraly.

618. haluste.

624. he gyffis.

& thange þou of ȝore gud vyl." 645  
 & quhen þe kinge had sene þe ryng,  
 he knev It, & be þe taknyng  
*persavit* vele, sancte Iohne It ves,  
 þat It had tane fore distrase,  
 aperand in-to pylgrime ved,  
 þis of his helpe hafand ned. 650  
 fore-þi, þat kyng euire fra þat day  
 ekit his devocione ay  
 to sancte Iohne, & fore his sak  
 gef *almus* to þame vald It tak.  
 fore-þi, sancte Iohne, þat mychtty Is 655  
 with god, þi cusyng, kinge of blis,  
 pray for vs, þat ve hyne twyne  
 but det, schame, ore dedly syne !

fore-þi, sancte Iohne, þat mycchty Is 655  
with god, þi cusyng, kinge of blis,  
pray for vs, þat ve hyne twyne  
but det, schame, ore dedly syne!

fore-þi, sancte Iohne, þat mycchty Is 655  
with god, þi cusyng, kinge of blis,  
pray for vs, þat ve hyne twyne  
but det, schame, ore dedly syne!

## VI.—THOMAS.



F sancte thomas spek vil we,  
next sancte Iohne in his degre.  
quhen thomas In cesaria  
cristis treutht prechit to & fra,

oure lord apperit til hym þare, 5

& til hym sad: "I wil þu fare

til Inde, & lefit fore na thinge,

quhare gundoforus is þare kynnge,

þat nov has send his proveste here,

abney, bis[i]ly fore to spere 10

a man, þat sic palace can make,

þat he in grete thank vil take,

and als reward hym t[h]ankfully,

gyfe he his varke dois parfytly.

for-þi til hym I will send þe." 15

thomas sad: "lorde, I pray þe,

þat þu send me quhare-euir þou will,

ovtane þe felloune Indis till."

þane god a-gane can til hym say:

"to þa fel yndis hald þi way; 20

Fol. 45 a. for þi protectour sal I be.

quhen þu hale ynd has to me

conuertyt, þu sal in hy

cum to me with þe victory."

þane tiloure lord thomas can say: 25

1. The capital is wanting.

"þi vil, lorde, be doune ay!  
 fore lo, þi servand þat þi vill,  
 to pase quhare þu vil send me til."  
 þan þis abney vent vpe & done  
 In-to þe merkete of þe towne: 30  
 oure lord in-to forme of mane  
 hym met, & hym fraynit þane,  
 quhat he soucht. & [he] in hy  
 sad: "sik a man of craft seke I,  
 þat, thru gret crafte vitʰ costly thinge, 35  
 Cuth mak a palace til oure kyng,  
 as þe gretaste of rome are mad."  
 vitʰ þat oure lord but abad  
 be-thacht hym thomas be þe hand,  
 as þe maste crafty of þat land, 40  
 & þat beste cuth do sic thinge  
 othir fore emprʷoure ore kyng.  
 þan vent þai to þe se but bad,  
 & þat þare vil gud vend þai had,  
 & aryvyt at a citte, 45  
 quhare þe kiŋge of þat cunctre  
 of nev his douchter vedit had,  
 & fore þat cause a gret feste mad,  
 & gerte mak gret monicione,  
 þat al þat euire vare in þe toвне 50  
 of al degre, maste and leste,  
 suld but assonʒe cum to þat feste,  
 &, as þai vald þe kingʷs dedenʒe  
 eschev, na manne suld fenʒe.  
 thane hapnyte thomas & abnene 55  
 þare to cum amange þir mene.  
 & quhen þai set var in þe hall,  
 a madyne com amange þam all  
 of hebrow borne In-to þe land,  
 hafand a quyschile in-to hand, 60  
 & of ilke man but abade

ane lowyng in *hir* myrth scho mad.  
 & quheñ schow *com* to sancte thomas,  
 amange al vthire þat þare ves,  
 Fol. 45 b. scho had sone *persavinge* þane, 65  
 þat he of hebrow ves a manne;  
 for nothir ete na drinnge vald he,  
 bot to þe hewine had ay is he.  
 for-[þi] of *hym* in-to lowyng  
 vith *hir* fistule þan can scho syng 70  
 of his cunstre in-to þe lede:  
 "þare is bot a god but drede,  
 þat of hebreis þe god Is,  
 & makare of althinge I-wis."  
 & quheñ he hard hir say sa, 75  
 rycht besily he can hire pray,  
 In þe sammyne led, fore til repete  
 þai sammyne wordis, hym to rehet.  
 a seruand of þe houß vith þat  
 be-held þe manere how he sat, 80  
 & mete & drink vald nocht assay,  
 bot to þe hewine ves govand ay,  
 gafe hym a gret strak on þe schek.  
 & þe appostil, þat wes meke,  
 sad: "*sir*, bettir is þat þu 85  
 for þis trespace be punyst nov,  
 þan þar-fore þu be punyste sare,  
 quhare pardone sal be neuir mare.  
 þar-fore ryse of þis place I ne vil,  
 til a hund þat hand brinnge me til, 90  
 þat nov has strekine me so sare."  
 vith þat þat servand mad hym zare,  
 a-gane þat etinge had þe kinge,  
 þe velvatter for to brynge.  
 & as he vent in-to þe strete, 95  
 a fel hund sone can hym mete,  
 72. it. 87. & 89. þat fore.

and veryt hym, & drank his blud;  
 and hundis ete hym to þare fud.  
 & a blak hund þat ves nere-hand,  
 quhen þai hym zet, gat his Richt hand, 100  
 & in þe myddis of þe hall  
 gat It, & lad before þame all.

& quhen þai had þat sicht sene,  
 þai ware abaisit al bedene.  
 þe vordis þan of þe appostil 105  
 þis madyn tald þam al till,  
 & hyre fistule kiste sone away,  
 & til his fet fel but delay.

Fol. 46 a. þane al þat sat þar-in a-bout,  
 of þis had bath ferly & dovt, 110  
 persavand þat sancte thomas  
 ves a man fulfillit of grace.  
 for-þi þe kinge prayt hym þat tyd,  
 þat bath þe brydgrome & þe bryd  
 he vald blyse ore he ȝed away. 115

þan thomas on þis vijs can say:  
 "der Ihesu, þat of hewine is kynge,  
 blyð vith þi hand þis gadd[er]ynge  
 & [in] þar hartis þe sed schaw  
 of lestand [lif], þat þai þe knaw 120  
 þe suthfaste god þat lestis ay."

vith þat sancte thomas vent away.  
 & in þe hand of þat ȝunge man  
 a branche fare ves fundyne þan  
 of a palme tre, þat datis bare, 125  
 þe fayreste ves euir sene þare.

& of þat fare froyte in þat tyd  
 bath ete þe bryd-grome & þe bryd,  
 & one slepe syne fel þai rath,  
 -& a lyk dreme dremyt þai bath. 130

thame thocht þe maste costly kynge  
 & maste fare our al thinge,



schrove in gold & stanis sere,  
as thame thocht, to þam suld appere,  
& in armys cañ brase

135

þame bath in-to þat Ilke place,  
& sad: "myn appostil ȝov  
blessit, sa þat ȝe ar now  
parsaneris of lestand lyfe,  
quhare ȝe sal euir duel but stryfe."

140

& quheñ þai vaknyt, þai can tel  
athire til vthire as It befel  
to þame þan in þar dremynge,  
þat ves lyk in alkine thinge.

& as þai þuð-gat carpand vare,  
þe appostil to þam com þare,

145

þat euire had be goddis grace,  
þocht þe chavmer wel closit vas,  
& sad: "myn lord to ȝou send me,  
þocht þis place vell closit be,

150

þat myn blissinge ma on ȝou reste.  
þar-for sais to me now fyrste,  
gyfe ȝe forout corrupcione  
of flesche kepit myn benysone!

Fol. 46 b.

for chastite is souerane quene  
of al vertuise euir bedene,  
& of euir lestand hele vitē-al;

155

& virginite ve ma cal  
cister til angelis, þat ay  
seruis to god nyct & day,  
& of al gudis þe valdinge,  
& of lustis al þe ourcumyn[g]e,

160

& of treutht þe rewarde,  
& puttinge of þe fend bakvart,  
and sikirnes of þe Ioy, þat ay  
lestis. & til ȝou I say  
þat ruttinge com of þe flesch lechery,  
þat oysit is al commonly;

165



of rottinge pollucione  
 Is generit, in oure flesche þar done; 170  
 & of pollucionê of flesche  
 grovis, as ve vat, giltines;  
 & of giltines þe schame  
 Is generit, & of It þe blame."  
 & as þe apostil tald þis here, 175  
 - twa come and tald vit̃ glad chere:  
 "ve ar angelis, 3e sal vele treu,  
 send fra god to kepe 3ou now,  
 þat sal, and 3e þe bidding 3eme  
 of þe apostil wel & queme, 180  
 to god sal present al 3our vil,  
 þat ryctwijs 3arning suld of skil."  
 þe apostil þan þame baptist þare,  
 & mad parfyt in cristis lare.  
 eftir þat pelagia — 185  
 þat ves þe bryd — þe val cañ ta,  
 þat halouyt ves, & þe gold ryng;  
 & sone for hir fare prechinge  
 vit̃ stedfaste hart tholit dede.  
 & hyr spouse syne of þat stede 190  
 ves mad bischope, fore he ves vyse;  
 & til his name he had d[e]neyse.

Y-

thane eftir þat al þis ves done,  
 þe apostil & abnes alsone  
 of Inner̃ Inde com to þe kynge, 195  
 þat blith ves grettumly of his cumyng,  
 & namly for þat manis sak,  
 þat suld þe palace to hym mak.  
 þane led he thomas but abad,  
 quhare þat þe pal[a]ce suld be mad, 200  
 þat tuk a lange red in his hand,  
 as man of craft þat vare cunnand;

Fol. 47 a.

176. clad chere.

192. hat.

þane þare-vith al þe palace can merk,  
 quhare þat þe kinge vald haf his vark.  
 & þar a palace one sic vyijs 205  
 sa craftly he cane dewyse,  
 þat þar ves nane sic in-to rome  
 be Iugment of manis dome.  
 þe kinge, þat hard his dewice,  
 & persavit þat he ves vyise, 210  
 sad: "richt wele It feris þe  
 seruand to kingis fore to be.  
 þar-fore, as þu dewisise now,  
 mak furth myn wark, & trevly trew,  
 þat þi trawel sal be þe quet 215  
 ful wele, fra þu haf endit It!"  
 þane gert þe kinge gyf hym in hy  
 siluere and gold plentuisly,  
 & a fere cunctre passit to,  
 quhare he sa gretly had to do, 220  
 þat twa 3eris he dwel[i]t þare.  
 & þe apostile in þat sychware,  
 vith þat tresoure he had tane,  
 pouer men relewit mony ane;  
 & prechit sa faste, þat he 225  
 nere al þe folk of þat cunctre  
 had conuertit, & but abade  
 gert kirkis fele & gret be made,  
 & of baptisme þe sacrament  
 gert þam tak in gud entent. 230  
 bischopis syne ordanyt he,  
 to serwe god in þare degre  
 In haly kirke, & clerkis bath,  
 þat suld þe puple kepe fra wath  
 of þe fals fend vith þare prechinge, 235  
 & eke þe treuth vith þar techinge.  
 & in sic oys quhen he had all  
 spendit þe tresoure gret & smal,

þe kinge com hame, & ferly thoct  
 þat he fand nocht his palace wrocht, 240  
 & hard how þe apostil had done  
 vith his tresoure. for-þi rycht sone  
 he gerte cal hym & abnen bath,  
 & in fel presone put þame rath,  
 & in þare bandis bundyne be, 245  
 til he thoct quhat vyse he  
 Fol. 47 b. micht torment þam maste fellown[l]y.  
 þane rane hym in mynde in hy  
 þat he vald firste quyke þam fla,  
 & bryne þame syne in doile & va. 250  
 & one þe thrid day, quhen he  
 had maste thoct of sic cruelte,  
 his brothire deit, þat hechte gad,  
 fore quham þe puple gret dule mad,  
 & foure dais, vith gret cure, 255  
 þai vare makand his sepulture.  
 bot gad, þe ferde day, rase fra ded  
 before al þat vare in þat sted,  
 quha var ab[a]ysit gretumly,  
 quhen þai saw þat grete ferly. 260  
 nocht-þane wele sone þai hym clad,  
 & to þe kyng, his bruthire, hym led.  
 to quhome sad he: "bruthire, but hone  
 I tel þe, þu has mysdoñe;  
 fore hyme þat þou thinkis to fla, 265  
 or do hym bryne ore ony wa,  
 Is godis frend, to quham ay  
 angelis serwys nycht & day,  
 þat me in paradise has lede,  
 & schawyt me þe welful stede, 270  
 quhare he þe fare palace has mad,  
 as he before hycht had to þe glad.  
 na is nocht vndir þe ayre he

palace tendparte so fare to *se*;  
 for ma na gold be mar *brycht* 275  
 þane It is to se *witþ* sycht;  
 & set oure all is þat vanis  
*witþ brycht* & schenand *preciuse* stanys,  
 as sardiane, topias fyne, Iaspis,  
 Iape, *crissolit*, & onix fyne is, 280  
 saphir of assay, & berial clere,  
 & charbunckile of *price* ful dere,  
 & adamant, þat her of gene,  
 þat mekil helpis to þe ewine.  
 & *quhen* I faste musand ves 285  
 one þe beute of þat place,  
 þe angel sad to me, thomas had  
 to myn bruthir þat palace mad.  
 & [I] sad: 'ful fane wald I  
 þare-of be portare anerly.' 290  
 & he sad me þane but abad:  
 Fol. 48 a. 'þi bruthyre has hym-selwine mad  
 vnworthi þare-in fore to be;  
 bot I to god prais fore the,  
 þat þu mycht ryse & luf *witþ* oþ[i]re, 295  
 til þu had boucht It fra þi bruthire,  
 gyfand hym of þi gud fre  
 þe coste of It þat mad [h]as he,  
 þat he vend vele [þat] he had tynte,  
 & þare-fore to sla men had mynte.'" 300  
 & quheñ he had sad þis resone,  
 he rane *rycht* rath to þe presone,  
 quhare þe apostil *bundyn* ves set,  
 & fel one kneis til his fet,  
 askand *pardonne* pytuisly 305  
 til his bruthire þat wes gylty,  
 & lystly lousit sone þe band,  
 þat thomas had in fwte & hand,  
 274. þe. 285. quēst.

& prait hym þat he vald take  
 a riche clethinge for his sake. 310  
 & sancte thomas til hym can say:  
 "me þu kennis ȝet be na way,  
 þat þai þat ȝarnis for to be  
 In hewyne & þare-In hafe pouste,  
 ȝarnis til hafe na temporale gud, 315  
 ovtane anerly clath & fud."

thane, quhen sancte thomas of pressone  
 come, þe kinge ves redy bowne  
 & faste com rynnand for to bete  
 his mysded, & fel doune til his fete, 320  
 & askit mercy reufully.

þane thomas sad til hym in hy:  
 "god has ful mekile donne for ȝow,  
 þat let ȝou se his secret now.  
 for-[þi] in hym now ȝe trew alway, 325  
 & beis baptiste but delay,

gyfe ȝe wil parcenaris be  
 of his grete blys & lestand gle."  
 þane gad sad: "bruthire, I hafe sene  
 þe wel-full palace fare and schene, 330  
 þat thomas mad, & lef gat I  
 of god, It at þe to by."

& thomas sad: "in till his will  
 Is it to sell or till hald still."  
 he sad: "þane It sall myn be, 335  
 syne I þe coste has mad, parde,  
 & of his awyne syne lat myn bruthire  
 gere ȝou, thomas, mak hym ane vthire;

Fol. 48 b. and gyfe he be nocht penny bowne,  
 lat it til vs bath be commowne." 340

& sad þe apostil: "fele palace  
 has bene, & are in hewine alwais,

318. to þe kinge.

sene god fyrste had þis varld wrocht,  
 þat *wit* nane vthire thing ar bocht  
 bot *wit* þe price of trewtht *rychtvijs* 345  
 & almus-ded one syndry vyse.  
 & wardly riches be-fore ȝow  
 ma pase na way, þat wele ȝe trew!  
 fore he þat gyffis his almus here,  
 quhen to hald It he has power, 350  
 Is lyk hym þat in *merknes* gais  
 & a lanterne before hym has;  
 & he þat liffand It deferris,  
 Is lyk a man þat *merknes merryse*,  
 & gerris þe lanterne borne be 355  
 be-hynd hym, þe gat to se.  
 þare-for It is thankful thinge  
 to gyfe almane of fre lykine  
 til meñ liffis, & has fre will  
 to gyfe, or to hald þame still." 360

of a monethe efter þe space,  
 quhen þat Is sad here, downe vas,  
 þe apostil did forowte bad  
 a congregacione soñe be mad  
 of puyre & riche meñ elyke 365  
 for þe maste parte of þe kinryke;  
 & al þat euire ware sek & sayre,  
 he gerte disseuire fra þam þare,  
 & his prayere mad fore þam þan;  
 & al þe puple sad "amen." 370  
 a fyr-schauchte of þe hewyn rath,  
 þane thomas & þe puple bath  
 saw stryk þe ȝerd, & gert ly þare  
 a space of ane houre & mare;  
 sa þat all wend but ony dowl, 375  
 þat þare þai suld be ded alowte.

352. &amp; in a lanterne.

372. þat.

- þan thomas sad *with* gladsum chere :  
 "ryse vpe now, myn brethir dere !  
 for god as fyr-schacht nov com here,  
 to make þire seke men hale & fere." 380  
 þane al þe sek men, þat come þare,  
 parfyt heyle gat in þat sychare,  
 & lowit god & sancte thomas  
 of þat grete habundand grace.  
 þane sancte thomas vas *rycht* fous 385  
 till tel þe twelfe greis of vertuse.  
 þe firste of þame, to rekine now,  
 Is : in god fermly til trew,  
 þe quhilk in substance bot ane Is,  
 & thrinfald in-to personis. 390  
 & by þ[r]e ensample schawit he  
 felably quhow ma þis be ;  
 for in til a man visdome Is,  
 & of þat ane þare *procedis*  
 vndirstandyng, memore, & wite ; 395  
 for wyt is þat gerris þe fynd Ite,  
 þat þu lerit [*nocht*], & memore syne  
 Is þat þu laris, þu *nocht* tyne,  
 & vndirstandyng is þe aucht,  
 þat may be schawit or ellis tacht. 400  
 þe tothir ensampil tane ma be  
 sufficiandly be þe wyne-tre—  
 tre, & leffe, & froite *with*-all,  
 bot a wyne-tree we call.  
 þe threde : þat in þe hewid of man, 405  
 ar wittis four, quha rekine can,  
 as sycht, herynge, gustyne, tastyne,  
 & zet þir four ar bot a thyng,  
 & in þe hewid ar herbreit all,  
 & bot a hewid zet ve It call. 410  
 þe tothire stage is þat we,

for̃ to wyne grace, suld baptist be.  
þe thryd : þat we ay suld be bone  
to fle fornicacione.

þe fyrd is : gyf we be wyse, 415  
ve suld eschew auarice.

þe fyfte stage is : suthly,  
to keep men fra gluttony.  
þe sexte : gyf man, perchance  
fel in syne, suld do penance. 420

þat in lele penance we suld dwel,  
as for̃ þe sewine gre ve ma tell.

& [þe] aucht wel ma be,  
for to luf hospitalyte.

þe ninte : for to sek goddis will 425  
In althinge, & till fulfill.

þe tend gre is : till eschew  
agane goddis wil we wirk nov.

þe lewine is : þat cheryte  
to frend & fa euir̃ haf we. 430

þe twelfte : þat men be ay reddy  
to bere þir stagis sekyrly.

Fol. 49 b. &, or he had his sermone mad,  
þare war̃ baptiste but a-bad  
a-lefyne thousand of men,

foroute barnys ore weman,  
þat be thomas of goddis grace  
to cristine treuth conuertis ves. 435

and quheñ al one þis vyise  
ves done as I devyse, 440

In hest ynde, or he fane,  
he went, & þar throw ferlys schan.

& synciane, þat wes vorthy,  
& tendir frende to mygdony,  
þe vyfe of carise, & cosyne 445

438. conuertis.

444. mygdony.

445. capise.



to þe kinge þar be rycht lyne,  
 threv his prayer sa wrocht he,  
 þat, þocht scho blynd ves, [he] gert *hir* se.  
 to synciane sad mygdony :  
 "venys þou þat hym se ma I?" 450  
 þane mygdonny of hire *consale*  
 but bad *hire* habit changit hale,  
 & *with* powere folk com to þe place,  
 quhare þe apostil prechand ves  
 of þe wrechitnese þat here 455  
 men has, til þai be brocht on bere,  
 & sad: "þis present lyfe  
 Is ay in vrechitnese & stryfe,  
 & vndirhout to chansis sere,  
 sa þat men liffis ay ine vere; 460  
 and quhen men venis beste þat þai  
 sal lyfe in lykine & in play,  
 þan cumys ded vnwenandly,  
 & rewis þame al [a]-wa in hy;  
 & þane þe flesche, þat ve fed here 465  
 maste vantly in daynttis sere,  
 Is lathaste tu luk one þane,  
 fra þe lyf be ovt of þame."  
 syne for-thirmare he can preche,  
 & forsit hym þame to teche 470  
 four resonis, quhy men here  
 suld gladly goddis word here,  
 lyknand þat word in his prechinge  
 to four maner of sere thinge :  
 ane til þe oy[n]ment of þe ee, 475  
 þat helpis men clerly to se.  
 & of þat ee þe vndoyng  
 Is of oure harte & vnderstandinge,  
 þat lichtis þe hart & makis It clere,  
 þat Ignorance be-fore mad swere. 480

Fol. 50 a.

459. chansþ.

also It is lyk to poyc<sup>l</sup>on  
 men takis fore purgacione,  
 þat cleng<sup>i</sup>s oure flesche fra zarn<sup>i</sup>nge  
 of fleschly luste & sinful thynges;  
 & til a plaister lyk ma be, 485  
 quhar-thru of syne wondis hel we;  
 & lyke to met It is vit<sup>h</sup>-all,  
 quhare-vit<sup>h</sup> oure saule fed ve sall;  
 for ve suld set our maste delyte  
 In goddis vord fore sawle profyte. 490  
 for, as medycyne þat is parfyte,  
 dois to þe body na profyte,  
 bot man resavit it within,  
 sa the sawle, sek of syne,  
 ma hafe na helpe of goddis word, 495  
 bot It be hyd in-[to] his h<sup>u</sup>rd,  
 quhen<sup>e</sup> grathly he has hard It,  
 In his harte bot he It knyt.  
 of þis vord prechit thomas sa,  
 þat baptisme tuk mygdona, 500  
 þe vyfe of caryse, þat na wa  
 to his bed ȝed fra þat day.  
 þat caryse askit at þe kynges  
 þat he mycht thomas thraly thringe  
 In-to presone, & did rycht sa. 505  
 quhare to hym com mygdona,  
 & prayt hym of forgyvnes,  
 þat he for hyr tholit distres.  
 þane confortand he sad hyr till,  
 þat payne he tuk vit<sup>h</sup> gud will. 510  
 carisius vent to þe kynges  
 rycht þane, but tary[i]nge,  
 & for his vif gretly can meñ,  
 þat ves ful cister to þe queñ,  
 and prayt hym tendirly, 515  
 501. capyse. 506. magdona.

þat he þe queñ vald send in hy,  
 & fand gyf scho mycht get hir wil,  
 & gere hyre cum agan hym til.  
 þane þe quen vent but bad,  
 & cristyne þat oure ves mad 520  
 threu hyre cister, of goddis grace,  
 þat to pervert hyre purpos ves.  
 & quheñ scho sene had sere ferlyis,  
 Fol. 50 b. þat thomas dyd mony vyis,  
 sad: "of god veryte be þai 525  
 þat wil noch̃t trev in cristis la,  
 scand þe thynge þat þis man here  
 dois in þe name of Ihesu dere."

the apostil þan thru his gud lare  
 Infowrmyt al þat var þare 530  
 schortly of thre, þat is to say,  
 þat þai suld honoure þe kirk ay,  
 & to the prestis do honoure  
 of haly kyrk þat has þe cure,  
 & be na way þat þai ware swere 535  
 goddis vord euir to here.  
 þe queñ þan com agane  
 þe kynge, þat hyr þis can f[r]ane:  
 "quhar has þu bene, dame, al day?"  
 till hyme sodanly can scho say: 540  
 "I wende myn cistere mygdony  
 had bene a fowle, but nov se I  
 þat wyser wyfe ma noch̃t be;  
 fore to þe apostil scho brocht me,  
 þat has me kend þe suthfast vay 545  
 to cristis blyse, þat lestis ay."  
 þe quene vald noch̃t fra þat day  
 bede with þe kynge be ony way.  
 þe kynge, þat wes þan full gretly

518. hyr til.

539. dance.

- grewit, bad þai suld in hy— 550  
 þat þai suld þe apostil bynd  
 fulfaste his handis hym behynd,  
 & brynge to hym but delay.  
 & quheñ he come, þis can he say :  
 “þu hyll man & of will thra, 555  
 þat gerris oure wiffis fra vs ga,  
 Induce þam now to cum ws till,  
 gyf þe ded þu eschew will !”  
 þe apostil sais : “one na-kyne vyse  
 may I do þat, quhil þat þu Is 560  
 In sic erreure as þu arte now,  
 as be ensampil þu may trew,  
 as Is þe ensample of þe kyngre,  
 & of þe towre, & þe wylsprynge.  
 for þu, þat kyngre & mychty Is, 565  
 deigneis noch till hafe ful service,  
 but wil þat, quha serwis þe,  
 mane or wemen, honeste be ;  
 þane sal þu trew in þe sammyn vyse,  
 Fol. 51 a. þat god þarnis honeste service 570  
 of man or wyf, quhethir it be,  
 þat seruis hym in þare degre.  
 þar-for, me think, I serwe no blame  
 quhen I say : god luffis þe sammynne  
 In his serwandis, as þu will 575  
 þi serwandis trewly serwe þe till.  
 & I with besynes & cure  
 has byggt now a wel he toure,  
 & þu, me thinke, for fawt of wyt,  
 byddis me now distroy It ; 580  
 & I hafe dolvyne in þe erde eke,  
 a spryngayd in It to seke,  
 & has fundyne, and þu sais me  
 þat I suld stope [it] & lat be ?”  
 560. do þe. 583. as þu.

þam wes þe kynge Angry and wrath, 585  
 & bad his tormentouris wel rath  
 brynge platís of Irne & stele,  
 & in þe fyre gert het þam wele,  
 & ger þe appostil one þam stand,  
 bundyne faste bath fwt & hand, 590  
 bar-fwte. bot þare a ferly fell:  
 þat vndyr þam sprange vpe a well  
 & sloknyt sone be goddís grace  
 þai brynnand platís in þat place.  
 & þane þe kynge at þe consell 595  
 of his macht, þat wes ferly fell,  
 gert het ane oyne hat brynnand,  
 & thomas þare-In fute & hand  
 gert put. bot sone but bade  
 thru goddís grace It cald wes mad, 600  
 & [he] þe tothire day but were  
 of It come owt hale & fere.  
 & þane sad caryse to þe kynge:  
 "gud lord, gere hym mak som offeringe  
 til oure gret god, þe sene, & sa 605  
 his god with hyme he sall wrath ma,  
 & fra þis tyme furth na mare sal he  
 one þis wyis helpe hym, 3e sal se."

sancte thomas þane þai bad in hy:  
 "til oure tempil ga sacrify!" 610  
 & thomas sad to þame one hycht:  
 "quhilk opis þu be of mare mycht,  
 þu or þat thinge þat mad has þu?  
 & suthfaste god dispicís now,  
 & honowryse þi awne payntyng, 615  
 at na-thinge settand hewynis kynge;  
 bot, as carisius sais, þe  
 venys þat my god wrath wil be

Fol. 51 b.

605. gret god he sene.

*with* me, gyf þat I sacrifice \*  
 to þi god. na; bot sikyrly 620  
 with þi god wrath wil he be,  
 & *with* þi-selfe, bot *nocht with* me;  
 for þi god þat 3e honoure all,  
 he sal gere brak in powdir small;  
 bot I þat god sal ho[no]ur ay, 625  
 sa mychty dedis ma do sa.  
 þi god, þare-for, q[u]hen I honoure  
 & *criste*, myn god, in-to þat houre  
 þi god ourtirwis *nocht* in hy,  
 til þi god sal I sacrifice; 630  
 sa þu do þe sammyn to myne,  
 quhen þu seis þi god *vertu* tyne."  
 þane sad þe kynge: "me think þat þu  
 as pere & peyre sais to me now."  
 sancte thomas þane in hebrew spak 635  
 —to þe fend, þat ves ful blak:  
 "þu, þat in þat Idol dwellis  
 to dissawe men & do *nocht ellis*,  
 þat alsone as I knel done  
 to myn god for deuocione, 640  
 I commavnd þe, þat þou brak all  
 þat ydole in-to powdir small."  
*with* þat þe apostil knelit done,  
 & sad þir wordis *with* hey sone:  
 "lo, I honoure, bot na mawment, 645  
 bot suthfaste god in gud entent;  
 lo, I honoure, bot na metall,  
 þat brokill is & sone ma fall;  
 bot lo, I honoure god of hewyne  
 & Ihesu *criste*, his sone ful ewyne, 650  
 In quhais name I þe commawnd,

---

\* Between this and line 620 the following is inserted: Sa þat dow þu þe sammyn to myne. See l. 631.

- ful fend, þat þare-In is dwelland,  
 þat þu þat semulacre brake,  
 or ony mar may hand þe reke."  
 þane at þat word but ony mar 655  
 It meltit as It vax war,  
 & þe fend, þar-In had bene,  
 flaw a-way, & neuir wes sene.  
 þan al þe prestis gef a zell,  
 as þai had bene fendis of hell. 660  
 & of þe tempil þare bischope,  
 for doute þe apostol suld eschape,  
 with a swerd strak hym in hy  
 In at þe bak throw þe body,  
 sayand: "I sal reveñge sone 665  
 þe wrange þat to myn god is done."  
 bot carisius & þe kyng  
 In þat place mad na mar dwellinge,  
 bot fled richt faste out of þat sted,  
 fra þai saw þe apostole ded; 670  
 for þai weste wele þat þe pup[i]lle,  
 to tak rewengeance, war in will  
 to sla þam & þe byschope bryne,  
 þat done had þat horribel syne,  
 þat þai to þe apostol had doñ. 675  
 þane cristyne men, but ony howne,  
 hym enterit with gret honoure  
 In a grawe, mad with gret cure,  
 quhare god of hewyne dois fore hym ay  
 myraclis grete to þis day, 680  
 &, as I trew, sal do euirmare  
 til al þai þat are sek or sare,  
 & sekis hym dewotly  
 & threw, sal hafe þare helpe in hy.  
 for, þocht to treu he wes swere, 685

655. þat at word.

662. of.

664. In þat þe.

674. sene.

quheñ he can goddis wordis here,  
 he wes eftyr fwill wel trewand,  
 quheñ he a fyngyr of his hand  
 had put depe in goddis syd,  
 yn þat wonde bath depe & wyd. 690  
 & sa þe benysone he wane  
 of Ihesu criste to mony mañ,  
 þat blissit al þat saw nocht,  
 & *trewit* It in ded & thocht.  
 for-þi, sancte thomas, we þe pray 695  
 þat þu oure helpe be, now & ay,  
 & get vs grace, we hynne ma twyne  
 but deð, schame & deidly syne.

691. bunysone.

694. therwit.

698. ded . . . deitly.



## VII.—JACOBUS (MINOR).



OW of sancte Iames spek will we,  
 þat set is in þe sexte degre  
 of þe apostolis, as we red,  
 of þare awne makine in þe cred,  
 suppose syndry meñ wald wene,  
 þat he þe thred man suld haf bene,  
 be-cause þat he of kyne wes nere  
 to Ihesu & his modir dere.

5

bot to declar quhy þat he  
 Is nocht set here in þat degre,

10

Fol. 52 b.

I tak na tym to tel It here,  
 for I ame ald & sumdele swere.  
 þar-for I sped me, as I cane,  
 to say furth of þis haly manne,  
 þat four swrnamys had. & ane  
 of þame al wele firste ma be tane,  
 þat of alþhey þe soñ wes he.  
 & þe tothir nexte þat mycht be,  
 þat he wes callit goddis bruthire,  
 & maste lyk hym be-for al vthyre ;  
 for to Ihesu sa lyk wes he  
 of al fasone in al degre,

15

20

\ þat þar cuth na man sa, I trew,  
 quhilk wes Iames na ȝete Ihesu.

1. The capital is wanting.

16. þane.

17. alþhey.

þar-forē, quhen Iudas Ihesu sald 25  
 to Iowis, a takine þam he ȝald,  
 sayand: “quham-euire ȝe se me kyse,  
 he is Ihesu, trewis wele þis!”  
 fore þat wekit tratore Iudas  
 familiare to Ihesu wes, 30  
 & sa partytly k[n]ew hym, þat he  
 of hym mycht nocht dissawit be.  
 & goddis cysinge callit als wa,  
 for of twa cisteris come þa twa.  
 & goddis bruthir callit he wes, 35  
 fore his excellent halynes.  
 þar-forē of Ierusalem he  
 wes mad byschope of heyest gre.  
 & callit als Iames þe lese  
 vthir-tyme his swrname wes, 40  
 sa [þ]at meñ mycht keñ quhilk wes he,  
 & quhilk þe soñ of ȝebede;  
 & rychtwyse Iames, fore he wes  
 of maste excellent halynes;  
 fore al þe puple had hym þane 45  
 In maste reuerence as haly man,  
 sa þat þai stryfe wald, quha mycht fyrst  
 of his kirtil mycht nycht þe liste.  
 & of Ierusalem he wes  
 þe fyrste bischope fore halynes. 50  
 fore of his modir wame wes he  
 maste haly in-to al degre.  
 wyne & cesare drank he nocht,  
 na ȝet na flesche, na nocht wes brocht  
 rasoure of hevyd to schawe, 55  
 na [oil] til enoynte hym wald he hafe,  
 bot altyme he cuth forbere.  
 na claps of sylk he wald nocht were,  
 bot lenyne clath he oysit ay;  
 & one his kneis sa of[t] cañ pray, 60

— þat one þame grew hardnes,  
 as one helis mare & lese.  
 & men sa rychtwyis can hym cal,  
 þat he of þe apostolis all  
 In-to þe sanctwar [can] ga, 65  
 quheñ-euir he wald his prayeris ma.  
 & of þame al þe fyrste he was  
 þat euire be-guth to sa messe;  
 for þai gafe hym reuerence  
 of halynes for excellence. 70  
 þane eftyre þe ascencione,  
 of Ierusalem in þe towne,  
 sic worschipe þai did till hym ay,  
 þat he wes fyrste þat mese can say  
 thru þame fore his gret dingnite. 75  
 & clene virgine als wes he.  
 & oñe gud fryday, quhen Ihesus  
 deit, as tellis Iosephus,  
 þis Iames mad a wou, þat he  
 but ony met ore drynk suld be, 80  
 til his lord criste þat he had sene  
 rysine to lyfe, þat ded had bene.  
 for-þi wes Iames fastand ay,  
 til eftyr one þe next sonday,  
 Ihesu, godd's sone, cañe appere 85  
 til hyme and all þat with hym were,  
 & bad þame set þe burd alsone,  
 & set oñe bred wit[h]owtyne hone.  
 he brek þe bred, þat þare can stand,  
 & blissit it with his richt hand, 90  
 & fyrste gawe one-to Iames,  
 & sad: "dere bruthir, ete of þis,  
 for man's sonne fra þe ded  
 Is rysine, al synnys to remed."

61. þane one.

79. awou.

81. his criste lord.

86. til hyme þat.

the sewynt ȝere of *his* bischophad, 95  
 to *Ierusalem* but abad,  
 þe appostolis *sammyn* gadderit ware,  
 þat scalyt fare war in landis sere.  
 and Iames to þame demand mad,  
 how in þe puple þai wrocht had, 100  
 & how þat god had fore þam wrocht  
 In þame þat to þe treutht þa brocht.  
 þane Ilkane to þam-selfe can tel  
 In-to þare trawel how þam befel.  
 Fol. 53 b. & in þat towne al prechit þai 105  
 Ithandly to þe sewinte day,  
 In þe tempil, before caypha,  
 & be-for othir Iowis ma,  
 sa þat richt mony ware in wil  
 cristyne treutht for to cum till. 110  
 bot þane in þe tempil in hy,  
 a gret menȝe com̃ swdanly,  
 & criȝt faste, & lud canne ȝele :  
 “o ȝe fel folk of Israel,  
 quhat do ȝe now? quhare-for thol ȝe 115  
 ȝou thru þis folk dissawit be?”  
 & þe folk with a sowdane cry  
 þai mewit þan sa sodanly,  
 þat þai war in wil for to stane  
 þe apostollis euir-Ilkane. 120  
 bot ane of þame went vpe stepand,  
 quhare sancte Iames wes prechand,  
 & keste hym fra þe *heast* gre,  
 — þat, til he lifyt, halt wes he.  
 & þis wes done þe sewinte ȝere 125  
 eftyr *cristis* ascencioñ, but were,  
 & þe thred ȝere, mare na lese,  
 of þat towne fra he bischope ves.

& ware þe Iowis wondir wa,  
 for þai mycht nocht sancte paule sla; 130  
 fore he apelyt had to rome,  
 to thole of þe emprîour þe dome.  
 þar-for þai wrekyt þar wodnes  
 In þis Iamis, callit þe les,  
 sekand faste occasione 135  
 to put hym to confusione.  
 for-þi þe Iowis but abade  
 of þare vysment a *semble* mad,  
 & com to Iamis, & cane say:  
 "þu, þat has bene rycht-wijs ay, 140  
 we pray þe þu agane call  
 þe puple, þat nere erris all,  
 as wenand þat It criste suld be  
 he þat Ihesus, [quham] one þe tre  
 before-tyrn we hangit beforne, 145  
 & for dyspyt crownyt with thorne;  
 bot criste, we wat wel, is to cum.  
 for-þi we pray þe, al & sum,  
 with al þe instance þat we may,  
 þat þu wald now oñe pasch day, 150  
 quheñ al þe puple gadderit are,  
 namely, to here þi suthfast lare,  
 say to þame, þat in ihesu  
 for ony prechinge þay [nocht] here trew;  
 for we sal al obeyse þe till, 155  
 & trew quhat-sa þu vs say will,  
 & al þe puple marz & lese  
 sal þane apprewe þi halynes.  
 for þou þat sais nocht bot resone,  
 of na mañ makis excepcione, 160  
 bot ewynly sais þe lawte,  
 gudman or ewil, quhethyr he be."

Fol. 54 a.

syne þe next pasche day *nerre* all  
 com to þe tempill, gret & small,  
 to her Iamis in his *prechyng*e 165  
 of þus dowl say þe suthfaste thinge;  
 & stabliste hym one þe maste heyght  
 of þe tempil, to schaw þe *rycht*,  
 & *criand* lowd sad: "rychtwyseste  
 of almen & þe halyaste, 170  
 señ we obey mon to þe ay,  
 þe suthfa[st]nes, we pray þe sa;  
 for nerhand all þe puple now  
 myskennand trowis in Ihesu,  
 þat deit one croice agaíne his will. 175  
 þar-for þe suth þu say vs till,  
 quhat þe of [hym] think, sais ws to;  
 fore, as þu byddis, we sal do."  
 þane Iames answert apon hycht:  
 "señ me 3e charge to say þe *rycht* 180  
 of manis sonne, I sa 3ow ewyne  
 þat he is sittand in till hewyne,  
 of god, his faddyr, ofie þe *rycht* hand,  
 & sal cum þine, 3e vnderstand,  
 þe quek & ded bath to deme 185  
 on domysday, as hym think queme."  
 þe *cristyne* folk, þat þane ware þare,  
 quheñ þai hard þus, full Ioyfull ware;  
 bot faraseis & wysmene  
 of Iowis lach mad answer þane: 190  
 "to here hym mare, we myse-do now,  
 þat beris sic witnes to Ihesu;  
 bot pase we vpe & caste hym donne,  
 sa þat al *cristyne* of þis towne  
 be rad to trew in hym mare." 195  
 with þat all cryit þat ware þare:  
 "o, 3et þis rychtwy[s] man erris

Fol. 54 b.

& now þane before fer war Is."  
 þane vpe but mare til hym þa war,  
 & ruschyt done þe Rychtwysman.\* 200  
 & þai, þat war þare doñ with-outē,  
 In gret fellowny com hym abowte,  
 & stanand hym sad on þis wyse:  
 "do stane we Iamis, þe richtwijs!"  
 bot ȝete he deit nocht with þat, 205  
 bot one [his] kneys & elbois gat,  
 & prayand fore þame Increly  
 & lovd, þat al hard þis, can cry:  
 "lord, remyt þis gilt þam to,  
 for þai myskene quhat þai do." 210  
 þane of þe prestis ane can cry:  
 "are ȝe woude? cese of ȝour foly!  
 seis [ȝe] nocht al he prays ȝete  
 fore ȝow, & ma nocht stand one fete?"  
 þane ane, a walkare perk, hynt 215  
 & gafe sancte Iamis† sic a dynte  
 þat he þe harne-pane brak in twyn,  
 & blud & harnys owte can ryne.  
 sic martirdome þar tholyt he  
 fore hym þat al had in pouste, 220  
 quhen nero regnyt in-to rome—  
 þat þane wes a man of fellow dome—  
 & nere þe tempil grawyn wes,  
 quhare he wes slane, in þe sammyn place.  
 þe mast part of þe puple sone, 225  
 þat þar wes, quhen þis wes done,  
 wald hafe rewengit his ded fane,  
 & sla þame al þat hym had slane;

205. ȝede.

207. prayt.

\* This line is repeated.

† The MS. originally had "thomas," but it is altered by a later hand into Iamis.

bot of þe land sonē þai wente,  
þay þat to his ded gef *consent*.

230

Iosaphus, [þat] þat tyme wes  
a Iow & saw [al] mare & les,  
sais þat fore þis gudmanis ded  
Ierusalem, þe fare stede,  
In rewengeans dystroyt wes, 235  
& al þe Iowis mare & les  
In-to þe kynrike of Iuda  
vare wyd schalit to & fra ;  
Fol. 55 a. bot nocht all anerly because of ded  
of Iamis tynt wes swa þat sted, 240  
bot errar, for þai had slane  
Ihesu criste wíth mekile mayne,  
þat sad before ful dulfully  
of þat place in his prophecy,  
þat stane ofne stane in-to þat towne 245  
suld nocht be lefit vncastyne done ;  
- & þar-for rycht sare he cane gret,  
sittand in þe monte of olywet.  
bot, fore god is ay mercifull,  
na wil nocht þe ded of synfull ; 250  
& , for þat þai men of þe towne  
suld hafe nan excusacione  
of þe gret sowne, þat þai doñ had,  
he fowrty ȝere þame abad  
or he wald tak rewengeance, 255  
to se gyfe þai wald do penzance,  
& be his appostolis commonly,  
& be þis Iamis maste namely,  
gert prechiñge be to þame mad.  
- bot þai þe hartis sa hard had, 260  
þat þai be na wa wald trew

253. *sowne* for *syne*?



þat goddis sonne wes swet Ihesu.  
 nocht þane he bad þame, fore to se  
 gyfe þat þai wald repentand be  
 or twrne to hym, þocht It lat ware— 265  
 he mad þame red thru taknys sere  
 be-for þa fowrty 3ere war gane;  
 bot turne to hym wald ner-hand nane,  
 as Iosaphus recordis wele,  
 þat saw al þis euiri[l]ke dele, 270  
 þat sais: "a sterne brycht & clere,  
 a-beoufe þe citte cañ appere,  
 of a *fyery* swerd in þe lyknes,  
 till fal one þame al redy wes,  
 & in sik wyis as bryndand clere, 275  
 as to fal al redy were.  
 and eftyre þat at þe mydnycht  
 of þar grete feste, þar com a lycht  
 þat wondryly wes brycht & clere,  
 þat to þe tempil & to þe awtere 280

enwyrent, þat, quha had sene,  
 suld trew þat It day-lycht had bene.

Fol. 55 b. & in þat feste a kow in calf bare\*  
 a lame, þocht It ferly ware.  
 sone eftyr þe soñe gayn-done 285  
 þare wes sene in þat regione,  
 In til mony placis, syndry  
 cartys & wanys opynly,  
 In-to þe ayre pase to & fra,  
 & mony armyt men alsa, 290  
 &, as meñ thocht þane but were,  
 fore til assege townys sere.  
 syne In a feste eftirwarte þat,

273. senery.

\* This line is exceedingly difficult to decipher, some of the words being illegible.

þat in oure led witsonday hat,  
 a *nycht*, quheñ þe prest*is* went 295  
 to þe tempill, In till entente  
 þar-in þare service for to say,  
 a ferly sterynge sonê feld þai,  
*rycht* as þe ȝerde suld tremyl al,  
 & mak all werk*is* reddy to fall, 300  
 & hard a voyce sa sudandly  
 say: "sped vs hyne in all hy,  
 ore meñ to sege mak þam bone  
 of Ierusalem þe fare towne."

fowre ȝere be-fore þat ewynly, 305  
 Ihesu, þe sonne of anany,  
 In til a gret solempnyte  
 sudandly þis cryit he :  
 "a voyce fra este & voice fra west,  
 & of foure wyndis fra þe blaste 310  
 a voice, & one Ierusalem,  
 a voyce one tempil & *one* meñ,  
 & a voyce sal be ha[r]d wele rath  
 one spowsit men & wemen bath,  
 & a voyce one þe puple all 315  
 sal be hard, bath gret & small."  
 & þai þat herd þis man þis rare,  
 tuk hym, & band, & befte full sare,  
 to gere hym lefe; bot he alvay  
 þe sammyne wordys a-gane cuth say, 320  
 &, thocht þai dange hym, neuir-þe-lese  
 he mycht nocht say till þam ellis.  
 syne to þe Iuge þai hym brocht,  
 & to gere pyne hym wandyt nocht,  
 sa cruelly, þat men mycht se 325  
 of his wame þe preuete.

Fol. 56 a. bot þar-fior gret he nocht a tere,

na mad requeste in ony manere;  
 bot *wit* gret doile & wordis ay  
 þai wordis as be-for wald say. 330  
 bot at þe laste þis ekyt he:  
 "Ierusalem, *euir* va þu be!"  
 bot, quheñ þe Iowis for þe *pre*chinge  
 of þe apostolis na maynyseyng,  
 na for na thinge [þat] thai had señe 335  
 wald mend þar wikit liffis vncleñe,  
 bot in to durnes ay abad,  
 til fowrty ȝere þe cors had mad,  
 þane oure lord send vaspaciane  
 & his son tytus, or he fane, 340  
 of Ierusalem þe towne  
 to distroy & cast It done.  
 & þar-for þai þat towñ come til,  
 sic *prof*ycy till fulfill;  
 for thru þame þan wes þat citte 345  
 distroyt, as now men ma se.  
 bot quheþir þat þis be suth or nay,  
 I[n] lele treuth, I dare nocht say;  
 bot for in story I fynd It,  
 þar-for I put It in þis wryt. 350

thane pylot, kennand þat but skill  
 he Iheru *criste* *condampnyt* Ill,  
 & dred[and] þare-for grettumly  
 þe blame of ceser tybary,  
 send *abnen*, his messyngere, 355  
 till hym, his *lettir* for to bere,  
 for til escuse hym of þe Ill,  
 þat he had doñ agannis skill.  
 In þat tyme waspaciane  
 þe ȝemsale of galyse had tane 360  
 of tybry, þe *emprioure*,

331. bot þat þe.

342. castt.

355. alame.

þat þan a man wes of gret honour.  
 & tyd pilatis messyngere,  
 þat his lettir oure sey suld bere,  
 quhare he þe emprioure mycht fynd, 365  
 to be dryfine with contrare wynd  
 In galise; and has hawyne tane,  
 & brocht soñ [wes] to waspaciane;  
 for þe custom wes oysit þare,  
 þat quhat schepe þat brokine ware 370  
 a-pone þat coste, suld rycht þane  
 be mad eschete, gud & mañ,  
 & þe meñ als þare wnwillis  
 suld to þe prince be brocht thrillis.  
 waspaciane þane cañ hym frane, 375  
 quhyne he wes. & he agane  
 sad: "of Isrell but were,  
 & his pylatis messyngere,  
 & til hawe bene at rome I thocht,  
 bot fortune has me hyddir brocht." 380  
 þane he sad: "of þat land Is þu,  
 quhare mony wysman dwellis now?  
 þare-for It ma be oñ na vyse,  
 þat na þu in medycyne suld be wise.  
 þar-for I trew wele þu cañ, 385  
 thru sik crafte, helpe a sek man.  
 for-þi þi crafte þu keth oñe me,  
 & waryse myn Infyrmyte!"  
 fore of waspis waspaciane,  
 þat grew in his hed, nam had tane, 390  
 & at his nese flaw in & owte;  
 þare-for of ded he had gret dowt;  
 for þat seknes ferlyfully,  
 he had of barnede ythandly.  
 þan swer abnen, þat he kend noch 395  
 þe crafte, quhare-thru he helpit mocht.

379. þat rome.

380. fortunat.

þane sad to hym waspaciane:  
 "bot gyf þu helpe me *on* ane,  
 of ded now sal þou thole þe pane."  
 þane abnen sad til hym agane: 400  
 "he þat kert blynd *men* clerly se,  
 & woud *men* in þar wit to be,  
 & þame þat ded war gaf lyf til,  
 he helpe þe, gyf it be *his* wil;  
 for I cane *nocht* of sic craft do." 405  
 þane waspaciane sad hym to:  
 "quhat is þat, þu sa me now,  
 þat of sic ferlyse [sais] þu?"  
*quod* he: "Iheru of nazarene,  
 a *man* of gud lyf & of clene, 410  
 quham þe Iowis fore Inwy,  
 but cause, to ded put fellown[l]y,  
 will þu In hym trew & be lele,  
 but dowl he sal gyf þe þi hele."  
 þane sad waspaciane: "I trew 415

Fol. 57 a. þat he þat wrocht sic [thinge] as þu  
 recordis now, ma wel hele me  
 of myn dulful Infyrmyte."  
 þane *wit* þat, but ony mar,  
 þe waspis þat in *his* hewid war, 420  
 at his nese-thrill's flaw al owt,  
 & he is hele gat but dowl.  
 waspaciane þan wes *rycht* blyith,  
 þat gottyne had *his* hele sa swith,  
 sayand: "godd's sone, I trew, Is he, 425  
 þis mychtely þat has heylit me.  
 for-þi I sal get lefe & pase  
 quhare þat Iheru prechand wes,  
*wit* sa gret mycht, þat al þai  
 þat sclew dere Iheru, I sal sla, 430  
 & far Ierusalem *wit*-all  
 I sal mak playne but ony wale."

& til abneñ þan can he sa :  
 “wítʰ lyfe & gud pase hame þi wa.”

uaspaciane þane to rome went, 435  
 as before wes *his* entent,  
 & gat þe *empriouris* will,  
 hale his þarninge to fulfill.  
 þane he assemblyt in-to hy  
 of armyt men ane oste *mycʰtty*, 440  
 & to Ierusalem but bad  
 com̃ *wítʰ* þat oste he gadderit had,  
 & gret sege gert till It lay  
 one al syd, oñe þe pasche day,  
 quheñ at þe maste *part* of þe land 445  
 wes cumyne þare to mak þar offerand.  
 bot befor a litill space  
 þat he to þe towne cumyne wes,  
 þe *cristine*, þat þare dwelling mad,  
 thru þe haly gaste sic warning had, 450  
 þat fra þe towne þai went ilkane,  
 our þe wattyre of Iordane,  
 til a smal towñ, callit pella,  
 & þare dwellynge þar can þa ma,  
 sa þat na lele man suld forfare 455  
 amange vnlele þat wekit war.  
 þane in þe kynryk of Iude  
 þar wes a nothir gud citte,  
 þat Ionaparañe had to name,  
 quhare dwelt a man of gret fame, 460  
 Iosaphus, *prince* wes & als ledare  
 of þat towne, bath in pese & verz.  
 þe quhilk before vaspaciane  
 prewit be fors for til haf tane  
*wítʰ* alkyne Instrument of wer, 465  
 as gyne, slonge, darte & sper.  
 bot Iosaphus, as worthy mañ,

þe towne *rycht* wele defendit þan.  
 bot I trew þat þis sad mycht be  
 of Ierusalem þe citte; 470  
 for Iosaphus dwelt in þat towne  
 þat tyme, as man of maste renowne.  
 bot at þe laste he hyme bethocht,  
 þat in na maner þa mocht  
 lange hald þe towne na It suld be 475  
 tane be force; & þare-for he  
 llewyne Iowis of his consent  
 tuk *with* hym, & *with* þame went  
 In til a depe cawe & priue,  
 wenand þar sikkyr to be, 480  
 til þe parele suld paß by.  
 & þare wele foure dais can þai ley  
 but met & drink, & wald say  
 þat dee þare þam leware wes ay,  
 þane fore to thol subieccione 485  
 of hyme þat segyt þan þar towne.  
 þar-for þai wald þam-self sla,  
 & þare blud sacrifice ma  
 to god; bot Iosaphus wald nocht  
 consent til It, þat þai had thocht; 490  
 bot of his gret slycht he wrocht sa,  
 þat he þe gret Iugment suld ta  
 one hym, þat quha fyrste slane suld be.  
 þane sad þai al It suld be he;  
 be-cause he wes þe worthyeste 495  
 of þame al, & þe mychttiest;  
 þare-for suld god mare plesandis hafe  
 In til his blud þan al þe lafe.  
 þane Iosaphus, þat wes ȝape,  
 saw he mycht nocht sa eschape, 500  
 sad he bad no bettyr be  
 þane ane of þame in ony degre,

480. silkyr = sikkyr.

491. þis.

496. þe worthyest mychttiest.

bot sad : "maste spedful is to caste,  
 quha slane sal be fyrste & laste;  
 cuttis ay be-twene twa & twa, 505  
 & chese quha sal vthire sla."  
 & set þai al in payre twyne,  
 Fol. 58 a. & cuttis caste quha suld begyne.  
 & þe cuttis þane serwit swa  
 til ilkane cane vthir sla, 510  
 ovtane Iosaphus & he  
 þat þare-in suld falow be.  
 þane Iosaphus, as a wicht mañ  
 — & swepyr alsua, a swerd gat; þan  
 bad his falow suthly chece, 515  
 quethyre ware leware hyme, þe lif lese  
 or lif & serwe hym at his will,  
 þe tane of þa sone tuk hym til.  
 þane sad he, þat he wald haf þe life  
 & serwe hym al *witkout*ne strife. 520

thane Iosapus send til a frend,  
 þat *wit*h vaspaciane cañ leynd,  
 þat mekil *wit*h his lord *mycht* do;  
 & he sone Iosaphus com to,  
 & prayt hym for hym to trete 525  
*wit*h his lord, & a souerens gete  
 þat he *mycht cum* to his presence,  
 to spek *wit*h hyme *wit*hout offence.  
 & he þe erand did one ane,  
 & brocht hym to vaspaciane, 530  
 þat sad til hyme : "þu suld ded be,  
 na ware þi frend prayte for þe."  
 & he sad : "I ma amend sone  
 þe myse, gyf I hafe ony done."  
 & he for answer sad hyme to : 535  
 "he þat is vincuste, ma nocht do."  
 "þeis," *quod* he, "I ma sum thyng



do, þat may be lykyne;  
 for It sal ese gyf. I wil  
 tythandis *rycht* blyt<sup>h</sup> to tel þe til." 540  
 vaspaciane þane sum dele blyt<sup>h</sup>  
 sad: "I pray þe, tel þame swyth!"  
*quod* he: "our *empriour* is ded,  
 & þe to be in til *his* stede,  
 þe senate, þat of rome has cure, 545  
 vil þu be þar *emprioure*."  
*quod* he: "gyf þu be *profy*te,  
 quhy wald þu *nocht* lat þir men wyt,  
 þat þai suld wonyne be thru me,  
 & þat myn lykyne subiet be?" 550  
*quod* Iosaphus: "I cane þame tel  
 fowrty dais, or þis befel,  
 þat It, þai now se, suld be;  
 bot for na thinge wald þai trew me."  
 In þis *sammyne* tyme *com* legacy 555  
 to vaspaciane reuerently  
 fra rome, & tald how-gate,  
 þat he wes chosyne but debate  
 for to *cum* þare and resawe It,  
 makand hyme requeste be wryt, 560  
 for þai thought hyme be-for þe lafe  
 wel worthe þat honour til hafe.  
 & he til rome passyt but mare  
*with* þame þat for hym *cumy*ne ware,  
 & tytum, his sone, lefynt þar still, 565  
 for to mak hend of al *his* wil.  
 & fra tytus *persawit* had  
 his faddir *emprioure* wes mad,  
 he had sa grete Ioy of It,  
 þat he tynte nere heile & wit; 570  
 for he fel in þe *parlesy*  
 & haltyte als in sum party.

545. *senatis*.

569. and he.

& quhene Iosaphus hard tel  
 how þat to tytus It befel,  
 full besyly cañ he spere 575  
 of his seknes þe manere,  
 & of þe cause als of þe Ile,  
 & in quhat wyse it com hym till,  
 & how lange tyme he It had.  
 bot grathe answer cuth nan be mad, 580  
 for þai mysknew þe cause þat he  
 with sik seknes suld trawalyt be,  
 as how it come in-to þat ourē,  
 þat his faddyre wes mad emprioure.  
 þane Iosaphus, þat wyse mañ, 585  
 In till hyme-selfe coniecturyt þan,  
 þat he for gret Ioy & blythnes,  
 In his lymmys sa drawyne wes;  
 & of his Il had sic persawyne  
 þat throu contrare contrare thyng 590  
 Is helpyne ofte; for it þat is  
 gottyne of blythnes & of blyse,  
 Is tynte richte off[t] be dowle & va.  
 & of þis befel richt swa.

Iosaphus speryte þane, 595  
 gyffe þat tytus had ony mañ  
 In sic maugre þat he na wald se  
 one hyme, na thole by hym be,  
 na ȝete here nemmyne his name,  
 na þare-fore he suld mak blame. 600  
 & quhene þai tald hyme þat he  
 had a mañ in sic degre,  
 to titus cane he say in hy,  
 gyfe þat he ȝarnyte grettumly  
 to hawe his hele? & he sad: "ȝa." 605  
 sad he þane: "wil þu vndirta

Fol. 59 a.

þat I and þai þat are *wit* me,  
 In gud fath sal vnschait be?"  
 þane tytus sad: "I *vndirta*,  
 bathe þe & þame, sekyre to ma." 610  
 þane Iosaphus þe met gert dycht,  
 & set vpe tytus, as wes rycht,  
 to þe bowrde as þare oura-ma<sup>n</sup>e,  
 & gerte ane vthire bord *rycht* þane  
 be sete ewyne anence hyme, 615  
 sa þat he *mycht* nochte yddyre wync,  
 & sete a m<sup>a</sup>n at met *rycht* þare,  
 þat to tytus lathaste ware.  
 & quhene tytus þat m<sup>a</sup>n had sene,  
 þare-at þane he wox sa teyne, 620  
 -þat nere he cane briste but abad,  
 syke yre in *his* harte he had;  
 & ay þe langare he sat sa,  
 þe mare grew *his* sorow & va,  
 fore þat he na mycht rewengit be 625

In þe *contrare* of *his* lawte.  
 & sa betyd hyme in þat place,  
 þat fyrste fore grete Ioy frosyne wes,  
 & syne his hart changyt fore yre,  
 þat hyme enflam<sup>m</sup>yte as a fyre, 630  
 þat *his* senownys þat drawyn ware  
 to-gyddyre, lousyt *rycht* þare;  
 & so his hele gat sodandly.  
 þare-for his malancoly  
 to þat man he remyttite þare. 635  
 & Iosaphus forowtyne mare  
 In til his frenschepe þar can ta;  
 & sa wox frend þat euire wes fa.

ande quhene tytus assegit had  
 þe towne twa 3ere, & trawal mad, 640  
 608. gudfath.      617. þat met.      631. senanownys.

amange al vthyre skathis fel,  
 þat þai had, þat *with-in* canne dwel,  
 and prekyte þame maste sare,  
 wes fawte of met þai had þare.  
 fore þare wes na barne mycht gete 645  
 a morcele of þe faddyre mete,  
 Fol. 59 b. na 3e[te] þe modyr þat wald gyfe  
 til hyre barne mete to relyfe,  
 for þe grete hungryre þat þai had.  
 full hard in þat towne þai war sted; 650  
 fore noch þe husbande to his wyfe  
 wald gyfe þe met to safe hyr lyfe.  
 fore It is sad in elderys saw:  
 "ful harde is hungryre in hale maw."  
 -bote younge meñ, þat ware starck & vycht, 655  
 wald, bathe oñe days & one nycht,  
 In-to þe rewyse of þat sted  
 gange to & fra as halfe dede.  
 & þai gerte dalfe þame þat war ded,  
 quhylys wald fal done in þat sted. 660  
 sa wes þe stynke of dede man þan,  
 þat It confwndyt mony mane.  
 þar-for of commowne coste þai bocht  
 a place quhare-in þai delfe þam mocht,  
 þat sa deyte in þat place. 665  
 & quhene sik coste þam falȝet wes,  
 & þe carione wox faste,  
 þane our þe wal þai vald þam cast,  
 til þe dykis nere full ware  
 of þe carione, þat castyn wes þare; 670  
 & of þame þane sa gret stink rase,  
 þat al þe ayre corrupyt was.  
 þane tytus, þat þis oft has sene,  
 þare gret myschefe sare can mene;  
 -howand his handis to þe hewyn, 675  
 642. hyme.      652. so safe.      665. and sa deyte.

cryit one god *witȝ* hey stewyne :  
 "lord, þu wate þat I do nocht  
 þis ded, bot thru þe It is wrocht."  
 for nothire wes lewit in þat towne  
 hwnde, na catte, na ȝet ratone, 680  
 hyde, na skyne, na ȝet ald s[ch]oȝe  
 vnhetyne, be þis wes done.

a matrone þan in þe towne wes  
 mychty of kyne & of riches ;  
 bot syke ȝunge men, as I sad ayre, 685  
 of al hyre gude mad hyr so bare,  
 þat þai lewyȝ hyre na thinge to ete  
 of al þat þai mycht *witȝ* hyre get.  
 hyre sowkand sowne þane [cane] scho ta  
*witȝ* dowle be-twyne hir handis twa, 690  
 & sad: "vnhappy sone arte þu  
 of mare vnhappy modir now ;  
 to þi modyre now mon þu be

Fol. 60 a.

met, þocht wa be me,  
 & to þe thefys horroure alway, 695  
 & to þe warld in *proverbe* ay."  
 & quhene scho had þis sad, but mare  
 hyre awne barne scho slew *rycht* þar,  
 & sethit hyme, & ȝete þe halfe  
 for hungryre, as it had bene a calfe, 700  
 & hyd þe tothire halfe, quhill scho  
 for hungryre suld þe *sammyne* do.  
 & thefys þane rane vpe & done  
 to refe met, in-[to] þe towne.  
 persawand prowȝ sawoure þare 705  
 of sottyne flesche, þai fand but mare,  
 & ruschyȝ in þe howse alsone,  
 & askyte quhare þe fles wes done.  
 þane scho, þat mycht na bettyre do,

706. and.

þe tothire halfe brocht þame to, 710  
 & sad: "þe bettyre parte is þis  
 þat I brynge ȝow, so haf I blyse,"  
 & þar-wit all vnhelyte It.  
 & quhene þai wele persawit It,  
 þat of a barne þe halfe It wes, 715  
 In harte þai had sike wgrines,  
 þat þai had no word for to say;  
 sa war þare hartis in effray.  
 þane sad scho: "þis myn sowne wes,  
 & myne þe syne is mar & lese; 720  
 ettis þare-of now sawfly!  
 for all þe lawe ettyne hafe I  
 of hyme, þat I of body bare;  
 for-þi, me thynke, ȝe suld noch spare."  
 & quhene þai hard hyr þis say, 725  
 þai lewit þe howise, & ȝed þar wa.

twā ȝere fra vaspasyane  
 of þe empyre þe state had tane,  
 tytus Ierusalem cane wyne,  
 & tuk al þat he fand þare-In, 730  
 & bathe þe tempil & þe towne,  
 rycht to þe ȝerd he gert cast done.  
 & as þe Iowis criste cane by  
 of þare conȝe for pennyse thretty,  
 sa alsa tytus of Iowis sald 735  
 for a penny thretty, by quha wald.  
 for-þi þus Iosaphus cane tel:  
 tytus þare of þame cuth sel  
 fullely nynety & sewyne thowsand,  
 þat þane war had owte of þe land; 740  
 & a-lewyne thowsand were  
 be swerde & hungryre ded rycht þare.  
 þare mycht meñe se, quha wald luke,  
 quhat rewengeance god tuke

fore þare gret & horrible syne, 745  
 þat þai lange tyme ware rutit In,  
 & of repentance had sic space  
 þat þai mycht wele haf gottyn grace,  
 & in-to les þane fowrty zere,  
 namely hafand sic taknys sere. 750

als now is red: quhene þat tytus  
 Ierusalem had wonone þus,  
 he saw a wal wes fow thyke;  
 & his mynowris þare gert he pyke,  
 In entent to caste it done, 755  
 as he þe lafe dyd of þe towne.  
 as þai ware faste wirkand,  
 a mañ in-to þe wal þai fand,  
 þat one his fete vpstannand wes,  
 fore he sa sted wes in þat place, 760  
 þat he mycht nothire syt no ly;  
 sa strate to hyme wes þat herbry.

& he wes clede þat al dewice,  
 furrty wele in wayre & grece,  
 -& body had of fare stature, 765  
 -& semyt man of gret honoure.  
 þane speryt þai quhat mæn [wes] he.  
 quod he: "Iosephe mæn callit me,  
 of aramathy in Iuda,  
 myn sorname I wes wonte to ta. 770  
 & quhene þe Iowis for invy  
 Ihesu criste cane crucify,  
 amange vthire I wes þare,  
 & beheld to þare fellone fare,  
 & fore me thocht It wes Ill done, 775  
 at pylat I purcheste licence sone,  
 to louse his body fra þe tre,  
 & in þat grawe, þat I fore me  
 had mad, lad hyme reuerently.

	þare-fore þe Iowis fore Inwy	780
	In til a cawe me closit faste,	
	lokit, & celyt at þe laste.	
	bot <i>Ihesus</i> , quhene he rase fra dede,	
Fol. 61 a.	come bodyly in-to þat stede,	
	& al vnsterynge þe stekyne	785
	of þe presone & þe selynge,	
	owte of þe cawe þan can me ta,	
	& to myn awne howse gerte me ga.	
	bot quhene I þare a quhyle had bene,	
	& talde til al þat I had sene,	790
	& bare leile witnes to <i>Ihesu</i> ,	
	þane þe Iowis wald nocht me trew,	
	bot, for I na suld to vthire tele	
	þis tale, þe Iowis, þat ware fel,	
	In-to þis wall stekyte me,	795
	In hope þat I here dede suld be.	
	bot fra þat tyme ay god me fed	
	with gaystely fude in-to þis sted,	
	& conforte me with gastely lycht,	
	sa þat me thocht I had clere sycht.	800
	sa me thocht þis closyne	
	myffat me in na-kynd thynges."	
	þane tytus bad hyme gange his way,	
	& þis marwele til almen say.	
	bot eftir þe lange process,	805
	fra tyme þat þis done wes,	
	þe Iowys, þat ware schalyte wyde,	
	assemblyt at a certane tyde,	
	& tald of consent commowne,	
	þat þai of new wald wal þare tone.	810
	& in þe mornynge, quhen went þai	
	to do þis for til assay,	
	al þe feld, þat wes our-sprad	
792. bot.	801. sa me thocht me thocht.	808. þat a.



- w<sup>it</sup> fare quhyte dew a-bout þat sted,  
 full of fare croycis cane appere, 815  
 as þai be crafte wele payntyt were.  
 & fra þai þat sicht sene had,  
 þai fled away but mair a-bad.  
 & one þe morne þai tho<sup>cht</sup> þat þai  
 to wal þe towne wald ȝet assay, 820  
 & assemblyt in þe mornynge;  
 & ilke ma<sup>n</sup> one his clethyng  
 a takine fand of new, fresche blud,  
 In al thinge lyk to *cristis* rud.  
 bot sa abaysit þane war þai, 825  
 þat þai leste al & held þare way.  
 fore thire sygneis ȝet left þa no<sup>cht</sup>,  
 bot to þe *byggynge*-place þai so<sup>cht</sup>,  
 & for þat cause beowte þe place  
 Fol. 61 b. a multytud þare gadderit wes, 830  
 þat dewysit quhat wyis þai  
 vald þat wark mak but delay.  
 þane of þe erde sprange a fyre,  
 þat þame brynte, al bane & lyre.  
 for god wald no<sup>cht</sup> þat þai had grace 835  
 to byge þe towne quhare it her wes.  
 ȝet wald no<sup>cht</sup> god fore-euir þat þai  
 of þis world ware done away,  
 bot erare in þe mynd of his name,  
 & for þare ay-lestand schame, 840  
 ay suld leste, to gere þam mone  
 quhat gud he has fore al done,  
 & ay abydis, gyfe þai will  
 lewe þare erroure & turne hym till.  
 & þat sal be but dowl, as It 845  
 Is recordyt in haly wryte,  
 þat me<sup>n</sup> in þis hale world sal se  
 bot a hy<sup>de</sup> & a hyre<sup>sel</sup> be,  
 828. *begynnynge*.

before þat god sal *cum* to *deme*  
bath gud & Il as *hym* sal seme. 850  
þare-fore, sancte Iames, helpe me þat tyd,  
quhene I ma *nocht* *myn* *synnis* hyd,  
sa throw þi helpe I ma *hynne* twyne  
but schame, det, & dedly syne.

849. dowme.

## VIII.—PHILEPUS.



F sanct philpe now spek wil we,  
 nexte sancte Iames in his degre,  
 þe quhilk quhene he had thretty ȝere  
 thru sycheeme gane fer and nere,

& goddis worde prechit wyd-quhare, 5

& payganis, þat war dwelland þare,

In til his larê wald noch enclyne,

bot lete hym al his trawelynge tyn,

& tuk hyme, & strenȝet in hy

to þare goddis to sacrify; 10

& firste of marte þe maunmente

he suld begyne, wes þar entent.

& quhene þai hyme for sic cause brocht

to þare tempil, þat wele was wrocht,

fra vndir quhare þe maunment stud, 15

a fel dragone, lyk to be wod,

come startand owt al sudanly,

& þe bischopis sone in hy,

þat fyre to sacrify cane kepe,

& twa tribunes þare til eke, 20

þat gerte þare men þe appostil bynde,

slew of his mouth with þe fel wynde.

Fol. 62 a. & al þe lafe þat þe wyne had

twechit, richt seke ware mad.

þane ware þe folk in gret effray; 25

1. The capital is wanting. 21. þai gert . . . þare appostil.

bot þe apostol cane þame say :  
 "sa, þat 3e wil tr[e]w to me,  
 & ger 3our maumentis brokine be,  
 & in þe sted It standis now,  
 set vpe a croice of derē Ihesu, 30  
 & honourē It, þat seke men may  
 fra god þare hele get but delay."  
 þane cryit þai in a sone :  
 "þe fygure of marte cast we downe,  
 gyf þu ourē sekemen wil ger hafe 35  
 to parfyte hele, þat þai now crafe,  
 & namely gyf thire thre remede  
 thru þe ma haf, þat are herē dede."  
 þane philpe sad to þat dragone :  
 "I commawnd þat þu brak downe 40  
 of marte þe mawnment but delay,  
 & syne fast hald one þi way,  
 dowand na skathe, mare na les,  
 quhare ony are in wyldirnes."  
 & he his commandment cane fulfil, 45  
 & syne to mañ did na hyl.  
 þane philpe cane his prayere ma,  
 & parfyt hele gat til al þai,  
 þat þe dragone mad sek or sare,  
 & þe thre men, þat ded lay þare, 50  
 fra ded to lyfe thru þe wertu  
 he raysit þame of derē Ihesu.  
 þane al þat þis had hard ore sene,  
 trewit in god, & war mad clene  
 throw baptysme & þe gud prechyng, 55  
 þat philpe mad, of hewynly thinge.  
 þane gert he mony kirkis ma  
 In al þe land to & fra,  
 & prestis in þame ordanyt he,  
 & deknes also in þare degre. 60

50. & he thre.

quhene he had a ȝer dwelte þare,  
 In asya sene canne he fare.  
 & to þe gret towne hapnyt hyme  
 to cum firste of Ieropolynce,  
 quhare he fand hevynutis, 65  
 þat throw wikit heresy nytis,  
 þat criste had suthfaste flesche as mañ,  
 Fol. 62 b. bote forsit þame to preche þane,  
 þat nocht bot fantassy it wes,  
 þat criste semyte for to hafe flesche. 70  
 bot þe erreure but delay  
 philpe clerly put away.  
 & philpe als had with hym þare  
 twa madynnis, þat his douchteris ware,  
 þat haly ware in ded & thocht. 75  
 & god for þame gret merwalis wrocht;  
 fore thru þe gret grace þai had  
 mony mañ cristyne wes mad.  
 sewyne dais philpe before his ded  
 a gret gadrynge mad in þat sted, 80  
 & ythandly þai dais sewyne  
 tachte he þe folk to wyne hewyne,  
 & sad, god lente hyme þat space  
 to teche mān to wyne his grace.  
 þane prestis & deknys þare mad he, 85  
 þat þrowwand in þe kyrke suld be,  
 & for þe þuple for to pray,  
 þat þai to god mycht plese alway,  
 & al þe remaynyne to do,  
 þat efferyte þare ordyr to. 90  
 & quhene þat he had luffit here  
 fowre score fulllely & ek sex ȝere,  
 vntrastefull folk of þat land  
 fore gret invy tuk hym & band,  
 & mad a croice in lykynes, 95  
 69. bot nocht.

quhare-one his master doñe was,  
 þat he sa prechyt in þat land,  
 & þar-apone ful faste hym band.  
 & one þat wyise he ȝald þe geste  
 to god, þat It tuk in-to haste; 100  
 & wes enterit honorably,  
 & his twa douchteris lad hyme by  
 In athire hand, quhare dere Ihesu  
 ferly werkis dois for þame now.  
 þar-for to þame I pray al thre, 105  
 þat þai sic grace purches me,  
 owte of þis lyfe þat I twyne  
 but schame, deȝ, & dedly syne.

97. &amp; he sa.

108. ded &amp; dedly.

## IX.—BERTHOLOMEUS.



OW nexte eftir of bartholome  
Is to spek in his degre;  
fore bartholome wes þe nynte;  
& to preche wes send in ynde,

Fol. 63 a.

þat is þe farrest land, we trew,  
quhare ony mañ dwellis now.

5

& quhene he come in-to þat land,  
a tempil grete & fare he fand,  
& þare-In wes ane ydol mad,  
to quhame þe folk in custum had  
to sacryfy euir-ilke day;

10

& astaroth hym callit þai.

& þe apostol enterit þare,

In habit as he a pilgrime ware.

& in þat ydol dwelt þare þane

15

a fend, for to dissawe mene,

þat, quhene he meñ mad sek & sare

& for a tyme wald to þame spare,

fulis trewit wele þat he

þame heylyt of Infyrmyte.

20

for-þi þe tempil of syk mene

was fillit ful, but & beñ.

þane, þocht þai wald cry or rare,

of þare god gat þai nān answe.

þane, quhene þai persawit had,

25

þat þare god sa sone dum Is mad,

1. The capital is wanting.

to þe nexte citte þai cane pase,  
 quhare þat ane vthire ydol wes  
 þat þai menskyt, & hecht beryth,  
 & eftyre þat hyme besyly þai speryt, 30  
 quhy astaroth, þare god, wald noch  
 answer þame as þai besocht.

sad beryth: "ȝe sal trew,  
 þat he sa harde is bundyne now  
 with het chenȝeis, as fyre brynnand, 35  
 þat he ma nothire stere fowt na hand,  
 na speke word, na his hand draw,  
 fra þe appostil bartholomow  
 come in ȝoure towne." þane sad þai:

"quha is þat, we pray þe, sa." 40

"of mychty god, quod he, þe frende  
 he is, & here will leynde  
 fore til distroy ȝowre goddis all,  
 quham-one ȝe suld in mystere call."  
 quod þai: "þe taknys, we þe pray, 45  
 þu tell ws quhare-by we ma  
 knaw hyme by vthire meñ."

berith sad: "ȝe sal hyme kene  
 be his hare, þat is crispe & blak,  
 & mylk-quhyt flesche but ony lake, 50  
 with gret ewyne & ewyne neß-thrillis,  
 & fare barbe, þat sumdele launȝe is,  
 meynȝit with quhyte hare. als he  
 Is of stature luffly to se.

his clathis are quhyte & alsa new, 55  
 sete with stanis of purpure hew,  
 & sex & twenty ȝere are now,  
 þat he has oysite þame, ȝe trew!

a hundre syis one day kneland,  
 & als of[t] one nycte prayand; 60  
 & angelis are ay hyme by,

54. & of stature.



þat tholis hyme *nocht* be wery,  
 na quhat is *hungyre*, na 3et threste,  
 na gret trawale neuire he wyste.  
 -& fare blyth wlt *euir* [h]as he. 65  
 & thyng*s* to *cum* he ma se.  
 al langage spek he cane,  
 & vnd*er*stand al leyd of mane,  
 & it þat 3e haf askyt me,  
 & my*ne* answer wele wat he. 70  
 & quhene 3e sek hyme, gyf he wil,  
 or ellis *nocht*, [sal] apere 3ow till.  
 bot, gyf it hapyne sa þat he  
 wil thole hyme of 3ou fundyn be,  
 pray[s] þat he *cum* *nocht* here; 75  
 fore dowte, as he dyd to my*n* fere,  
 þat he do me þe sammyne or ware;  
 fore-þi prais he *cum* na nare!"

thane went þire men hame in hy,  
 & socht þe appostol besyly 80  
 twa dais, als wele as þai *mocht*;  
 bot taknyne of hyme fand þai *nocht*.  
 þane In þe tempil a man lay,  
 þat þe fend trawalyte ay,  
 & one þe apostol *cryt* he: 85  
 "þi haly *ðedis* bryn*ni*s me."  
 þane þe apostol sad but mare:  
 "wikit spryt, trawale hym no mare!"  
 & w*it*h þat wourd, in þat place þare,  
 þe seke wes heylit of his care. 90  
 þane quhene þe kyng*e* of þe land herd  
 þat þe apostil sagat ferd,  
 þat lunatyk a douchtyre hade,  
 send þane to hyme but abade  
 & prayt hyme [to] *cum* hyme to, 95  
 86. þi haly dedis.

& to his dowchtyre þe sammyn do,  
 þat he dyd to þe lunatyke;  
 fore þare seknes warȝ elyke.  
 þane to þe kynge he come in hy,  
 Fol 64 a. & fand his douchtyre bundyne ly 100  
 In yrne chenȝeis, fore þat scho  
 wald thole na man to cum hir to,  
 þane with hyre tetht scho can þam ryfe.  
 þe apostil bad louse hire be-lyfe.  
 þe apostil said: "beis hardy, 105  
 for þe fals fend bundyne haf I,  
 & beis nocht rade!" & with þat  
 parfyte hele þe madyne gate.  
 —þat gert þe kynge, þat wes large,  
 his meñ of gold & siluer charge 110  
 camelis, & with preciuse stanis,  
 þat costlyk ware, for þe nanyse,  
 & to þe apostil send þame thocht;  
 bot hyme in na place fynd þai mocht.  
 þane one þe morne, quhen it wes day, 115  
 quhare þe kynge in his chawmīr lay,  
 & al entre closit ware,  
 þe apostil to hyme cane apere  
 & sad: "sīr kynge, quhare-til gert þu  
 þi meñ with tresour sek me now? 120  
 to sik man þu suld gyf þat til,  
 þat of wardly gud has wil;  
 bot I cowate na warldly thyng,  
 na in fleschelyk has lewyng."  
 þane cane þe apostil til hym preche 125  
 of cristis law, & hyme teche,  
 & schew hyme with vthire thyng  
 þe manere of ourȝ ransonyng,  
 & how þe fend one foure-kine wise  
 he discomfyte and his quentice, 130

þat wes thru ferly scheu<sup>a</sup>nes,  
 mychte, richte, wysdome laste wes.  
 fore scheuand he wes, as adame,  
 -þat wrocht w[e]s of vnwemmyt lame,  
 had oure-cumyne, rycht sa suld he 135  
 one a vnwemmyt virgine be  
 borne, þat suld oure-cum oure fa.  
 & syne þe tothire thinge of þa  
 wes: mychtyly he put hym owte  
 of his ald seinznerly but dowte, 140  
 þat he fra man vsurpyt had,  
 syne eftire þat god had hym mad.  
 & þe thryd thyng was rycht-wisnes;  
 fore richt thinge fore-suth it wes,  
 þat, as þe fend oure-come þe mañ, 145  
 þat of þe froit had etyne þane,  
 richt sa suld mane in lele fastinge  
 oure-cum þe fend in til althinge.  
 þe ferd, þat falowis nere þare-by,

Fol. 64 b.

þat he ourcome þe feynd vysly, 150  
 quhene his visdome þe fendis arte  
 had ourcumyne in til al parte,  
 as quhene Ihesu in wildirnes  
 hungryre richt sare, þare na met wes,  
 & satane bad hyme mak bred 3are 155  
 of stanis, þat ware lyand þare,  
 & sa ourcome hyme with slicht hid  
 as he before our elderis did;  
 & gyfe of bred had he no ned,  
 he suld haf dowte of his godhed; 160  
 bot criste answerte sa wysly,  
 þat þe feynd begylyt wes vtraly.

thane quhen he had þe kinge vndon  
 þe sacramentis of treutht alsone,

159. no med.

he sad, gyf he wald baptiste be, 165

his god faste bundyne suld he se.

þane in þe morne one þare wyse

þe bischapis mad þare sacrifice

to þare ydole; & þane þe feynde,

þat cowardly in It cane leynde, 170

rayrit wele lowd, & sad in hy :

“cesis, wrechis, to sacryfy

for dowl It happyne warre to 3ow

þane to me, þat is bundyne now

with chenzeis thru angelis brycht 175

of Ihesu criste, goddis sone of mycht,

þat þe Iowis dyd one þe rude,

of hyme myskeñnand þe gret gud,

quhen he oure-com þe ded, þe quene,

& oure fel prince with-owt wene, 180

þat is þe spouse of ded full fell,

& has hyme bundyne In-to hell.”

full mony þane rapis hynte,

& to draw done þe ydole mynte;

bot it mycht sterit be na way. 185

þe apostil þane one hicht can say :

“þu feynd þare-in, to þe I speke,

& byddis þu þat ydole brake

but abad in pecis small.”

þane he brak it; & þare with-all 190

to god þe apostil mad prayere,

& al þat in-to seknes ware,

þare hele parfytly gat rycht þare.

þane þe apostil but ony mare

Fol. 65 a. of þe tempil a kyrke made, 195

& þe fals feynd but a-bade

he gert gange in-to wildirnes,

quhare þat neuire man dwelland was.

þane goddis angele can apere,

185. bot þai.

- þat wes wondyre brycht & cleyre, 200  
 &, fleand in fowre nukis, made  
 w~~it~~ his fyngyre þe croice but bad,  
 & sad: "richt as þire sekmen has  
 gottyne þare hele thru godd~~is~~ grace,  
 sa sal þis tempil clengit be 205  
 of al fylth and Iniquite  
 of þe feynde, þat þare-in dwelt ay,  
 þat þe apostol has put away.  
 nocht-þane 3ou I sal gere hyme se,  
 bot rad se þat 3e nocht be, 210  
 & in 3our forhad but abad  
 mak~~is~~ þis selfe takine, þat I haf mad  
 w~~it~~ myn fyngyre in þe hard stane!"  
 w~~it~~ þat he gert þam se Ilkane  
 -þat ethiope as þe sete blak, 215  
 -þat had þe face gretly rlak,  
 for it wes awful & mysmade;  
 -& þare-w~~it~~ a syd berd It had,  
 -& of his hewyd þe lochtris of hare  
 til his fete strekand ware, 220  
 -& of his mowthe & of his ene  
 sprak~~is~~ of fyre bryste owt bedene,  
 & of his handis behynd his bake  
 bundyne w~~it~~ chen3eis of fule mak.  
 þe angel sad to þe ful thyng: 225  
 "fore þu dyd þe apostil~~is~~ bydyng,  
 quhene þu brak þine awne mawnment,  
 quhare-thru ful mony mēn war schent,  
 of þe bandis I sal louse þe;  
 bot to sik wildirnes þu sal fle, 230  
 quhare to mañ þou grewe na may,  
 & dwel þare-In to domysday."  
 & quhene þe angel had þis sad,  
 þe fellone fende mad abraðe

215. at þe.

216. rlak; the reading is uncertain. H. reads vlak.

& *wit* gret noyse & ilmowtht late, 235  
 grewand na mañ, he held *his* gate.  
 & þe angel, þat þai al saw,  
 vpe in hewyne of þare sicht flaw.

the kinge, his barnis, & þe quene,  
 & al þai þat þis had sene, 240  
 trewit in god & baptysme tuke;  
 & þe kinge þe warld forsuke,  
 & as discypul folowyt ay  
 þe apostil til þe end-day.  
 þane gadderit þar þe bischapis al 245  
 of the templis gret & smal,  
 & [come] to þe kynges astroges,  
 þat to þis kynges bruthire wes,  
 and of þe puple gret playnt mad,  
 & of þe tynsale þat þai had, 250  
 & of þare goddis brokine done,  
 & of þare tempil subuersione,  
 & of sorcery plenzeit þai,  
 þat þai sad þe apostil dyd ay.  
 & quene astrages, þe kinge, 255  
 had hard þe bischopis complenzeinge,  
 wes wrath & a thowsand mene  
 send to brynge þe apostil þane.  
 & quene he come be-for þe kynges,  
 he sad til hyme as in hethynge: 260  
 "Is þu he þat sa wikitly  
 my bruthire has *peruertit*? sa, quhy."  
*quod* he: "I *peruertit* hyme *nocht*,  
 bot to *conuert* hyme wes myn thocht."  
 þane sad þe kinge: "rycht as þu 265  
 has drawyne hym fra *his* god now,  
 & I trew, to þ[i]ne, sa sal I  
 to myn god gere þe *sacryfy*,

245. þai þe.

249. *puple* instead of *apostle*.268. *sacryfy*.

- & honoure hyme fra þis furth ay."  
 til hyme þe apostil þan can say: 270  
 "þat wykit fend, þat þi bruthire  
 honowrit as god be-for wthire,  
*I band*, of hyme hafand nane aw,  
 & bundyne til hyme syne can schaw,  
 & gert hym brak þe mawnment all, 275  
 þat he Indwelt, in pecis smal.  
 & gyf þu þe sammyne wil do  
 to myn lord, I ame redy, lo,  
 to fulfill al þine entent,  
 & sacrify to þi mawnment; 280  
 bot, gyfe I brak þi goddis now,  
 but stryf in myn goddis þou trew."  
 & rycht as þai sik spek can mak,  
 mēn tald, þe kingis god baldak  
 wes fallyne downe & brokyn smal. 285  
 þe kinge for Ire þane raf his pal  
 of purpur, þat he In wes clede,  
 & gerte þe apostil in þat stede  
 with gret stawis be dongyng sare,  
 Fol. 66 a. & þe skyne of hyme be flayne þare. 290  
 þane cristyne meñ in gret honoure  
 In þat place mad his sepulture.  
 & þe fel kynge astrages  
 & al þe bischapis, at þar wes  
 of þe tempil, þat playnt had mad, 295  
 þe feyndys slew but ony bad.  
 & men polemyus can make,  
 þat lewynt his k[i]nryk for his sak,  
 bischape; & twenty zere  
 his office worthly cane stere, 300  
 and þane sic end mad of his lyfe,  
 þat he is now in hewyne but strife.  
 273. & of hyme hafand. 296. & feyndis.

þe quhilk lyf god grant ws to wyne  
but schame, deþ, or dedly syne.

bot syndry opynione 305  
sere meñ has of his passione.

for þe haly mañ dorothe  
sais þat crucifyt wes he;  
& quhene he in til Ind prechyt,  
matheus þe ewangele in-to wryt 310  
he gaf to þame in þare awne led;  
he tholyt passione, as we red,  
in þe citte of Albany

& in þe land of hermeny,  
quhare [he] apone þe croice wes down. 315  
~& bely flawcht flede alsone.

& sum meñ sais fore suthfastnes,  
þat he richt þane heddyt wes.  
& ȝete meñ fyndis at thire thre  
but stryfe ma wele accordit be : 320

þat he crucifyt wes fyrste,  
& [syne] his skyne of flayne with lyste,  
& at þe laste his nek in twa  
þai strak, & cane hyme martyr ma,  
& say oure-come oure wyddirwyne, 325

tholand þis-wyis thrynfald pyne,  
& for his mede brukis þat blyse,  
þat god has grathit til all hys.  
to þe quhilk blyse he ws brynge,  
þat hewyne & ȝerde wrocht & althyng, 330  
and gyfe ws grace sa to do here

þat we hardly ma [a]ppere  
Fol. 66 b. befor hyme, þat al has sene,  
richt, gud, ande Ill, as hyme think [q]wem.

304. ded.

323. & þat.



## X.—MATHOU.



OW here eftyre will I ſchaw  
of þe apoſtil ſanct mathew,  
þat had ane vthire nam þar-by,  
þat wes meñ ſad callit lewy,  
as rede is in lukis goſpell.

5

quhene cryſte in-to þis ȝerd [cane dw]el,  
In til a towne he come forby,  
quare in þe tolbutþ ſet lewy,  
þat as a tollare þare wes ſate,  
vnleſſume wyñnyng for to get.

10

& quha in hopyne ſyne is tane,  
þe ewangell callis “publicane.”  
þane *crīste* beheld to þis lewy,  
& bad hyme folow hym in hy.  
þane raſe he vpe but abade,  
& a gret feſte to *crīste* he mad,  
& lewyȝ þe warld & al *his* thing,  
& went *with crīste* but mar byddyng.  
& ſa wes mathew mad *rycht* þane  
quyte, & lewi a haly mane.  
þis *ſammyne* mathew, of quham we  
makis euire ȝere ſolempnyte,  
& þat wes fyrſte *commovne* tollere,  
god mad [h]is choſine apoſtil dere,

15

20

1. This line is repeated in the MS. The capital is wanting.  
9. as þat a tollare. 17. þis thing.

& of appostil & ewangelyste 25  
 god chesyt hyme to be þe fyrste,  
 & in-to þat wark sa wel spede,  
 þat It in haly buke Is rede  
 oftyre þane vthire commownly,  
 as I thinke to tel herē quhy, 30  
 ore I make endynge of þe tale.  
 & quhene mathew had mad hale  
 his ewangele, þane he tuk hīs va  
 til ethiope but mare delay.  
 —& þame kynde blak had made. 35  
 be he a quhile wīth þam dwelt had,  
 —he mad þare hartīs quhyt as snaw,  
 & gert þam god & his law knaw,  
 as þai ma fynd wele be hīs ded,  
 at lykis forthyr for to rede. 40  
 In ethiope þan prechyt he,  
 & come one case til a citte,  
 Fol 67 a. þat mekile wes & of gret fame,  
 & nadabar It had to name;  
 & twa full vikyt men fand þare, 45  
 In sorcery þat richt sle ware:  
 þe tane arphaxat callit wes,  
 & his companyone zarroes.  
 & eglippus men callit þe kinge,  
 þat had þat land in sterynge. 50  
 & þire twa can hym sa bewile  
 thrw sorcery & felone gyle,  
 þat he trewit quhat þa suld sa,  
 & at þai goddis vare verray.  
 & sa did men of þat towne 55  
 & of þe kynryk vpe & downe;  
 sa þat men come of fare land,  
 to þame to pray & mak offerand.  
 & wīth þare sorcery wald þa

lat men to gange a fute away. 60  
 als þai tuk fra men þe sycht,  
 & for to here to haf na mycht,  
 & sere men ger þe fyfe vittis tyne,  
 & quhen þame leste, restore þam syne.  
 & quhene þai set wald þar entent, 65  
 þai cuth, be þare enchawnment,  
 ger serpentis strik mēn ful sare,  
 as befor-tyme wechis vont ware;  
 & sum þat semyt ded to lay,  
 vald rase vpe thru þar sorcery. 70  
 as men in proverbe sais,  
 mare reuerens Is gewine always  
 to vekyt mēn fore dred & dowte  
 þane to gudmen for luf al-owte.  
 for-þi god, þat has cur of men, 75  
 to þat towne send sancte mathew þan,  
 þat al þe Ivglery vnhyd,  
 þat þai twa, be þare craftis, ded;  
 fore al þat þai gert stand stane-stil,  
 to gange he gef þam ful fre will, 80  
 as to defe men þe herynge,  
 & to blynd mēn þe seyng;  
 & quham þat þai had euir marryte  
 In þare wittis or differryte,  
 sancte mathew gaf þe heile parfyte, 85  
 of goddis grace & his meryte;  
 & quhame þat þe serpentis hurte had,  
 In goddis name hale he mad,  
 & gerte þai serpentis ly al still,  
 as slepande, & do na mane Ill. 90  
 þe emvk þane of quene candas,  
 þat be sanct philpe cristine mad ves,  
 fel to his fete, and sad: "thru þe  
 god now has visyt þis citte,

91. emvk.

Fol. 67 b.

fore to deliuere It owte of care, 95  
 þat be þire wechis here wrocht are,  
*þat* gere fele meñ wene þat þai  
 throw tryget are goddis verray."  
 þe ewinuke [tuke] & led hym blythly  
 til [his] howse to þe herbery. 100  
 þane til þe house come mare & les,  
 þat frendis to þe ewnike was,  
 & harde þe apostil sermone say,  
 þat fele of þame cane baptisym ta,  
 seand þat he vnhid þe hill, 105  
 þat þai twa ded þe puple till.  
 fore þai wald grewe men oñ sic wis,  
 þat It semyt be þare quentyce  
 þat, quheñ þai cesß wald to do Il,  
 þe hele þai gaf þe sekmen til. 110  
 bot þe apostil nocht anerly  
 helpyt þame þat thru sorcery  
 þire wekit men mad sek & sare,  
 bot al þe lawe quhat-euir þai vare,  
 & to þame þat ware lunatyke, 115  
 & brayne woude þat ware lyke,  
 he restoyrit ferlyfully  
 til þare estate ful happely.  
 & he sik grace had in prechinge,  
 þat all þat harde hyme, 3ald or 3ynge, 120  
 had wondyre þat sik grace suld be  
 In ony manne as þane had he.

the ewynike þane til hym can say :

"þu goddis seruande, I þe pray,  
 quhow þu all lede spek cane, 125  
 & vndirstande euire-ilke manne,  
 sene þu a manne Is of hebrew?"  
 sad mathow : "I sal sa þe now.

eftyre *cristis* ascencione,  
 þe haly spyrit of *criste* come done, 130  
 as before till ws [he] hechte,  
 Fol. 68 a. & in ilkane of ws cane lycht,  
 & gerte vs coñ al menys lede,  
 to speke quhare-sa-euire we ȝede.  
 & as meñ quhyle in pryd thocht had 135  
 to gere a toure say he be mad  
 þat þe hicht of It suld ewyne  
 be manis traste rek to þe hewyne;  
 bot þare pryd & presumpcione  
 ferlefully þane god put done, 140  
 of a langage makand a lede,  
 as meñ oysis now to rede,  
 & sa þare warke lewit vnwrocht,  
 fore vndire-stand vthire þai na mocht;  
 sa god knowlage of al leyde 145  
 gafe ws, to preche quhare we ȝed,  
 how meñ suld make a toure to wyn  
 hewyne & þare to dwell In,  
 þat is, be treuth & baptysme, tane,  
 & nocht be warke of lyme & stane." 150  
 & as þe apostil wes prechand,  
 ane sad, þe wechis war cumand  
 with twa dragonyse, þat awful ware  
 one to luke, for-owtyne mare,  
 for athire had a helme one tane, 155  
 & blessis of fyre with brynt-stane  
 at nese & mowthe þai schote owte,  
 þat slew mony but ony dowte.  
 þe apostil furth þane wald [haf] gane;  
 bot þe ewnuke sad hyme oñ ane: 160  
 "ȝe lat þe dure stand rycht & still;  
 at þe wyndow spek þame till!"  
 sad he: "þe dure þu opyne me,

& at þe wyndow þu ma se  
 quhat maner þat we [sal þame] do." 165  
 þane he þe dure opnyt hym to.  
 & he þe croyce one hyme mad  
 & went furthe but ony bad.  
 & quhene þe dragonys þat war kene,  
 þe apostil sa taknyt had sene, 170  
 downe at his fete sone þai fele,  
 & slepand þare, stil cane þai dwel.  
 þe apostil sad þe wechis to:  
 "quhare is 3oure crafte, quhat can 3e do?  
 Fol. 68 b. ger þame lif vpe, gyf 3e may!" 175  
 þane þare crafte þai cane assay,  
 & þai mycht do na thinge suthly.  
 quod he: "gyf na ware þat I  
 had prayt to myne lord for 3ov,  
 þe sammyne 3e wend þai suld now 180  
 haf done to me, þat ilk suld þai  
 haf done til 3ow foroute delay."  
 þe puple þane þat þis had sene,  
 prayt þe apostil al bedene,  
 to delyuire þat cite 185  
 of þai fel bestis. & þane he  
 In name of god bad þam rathe  
 ryse, & do namañ schat[h]e,  
 & pase to þe stede quhare þai vare.  
 & sa þai did but ony mare. 190

and quhene þe apostil þis done had,  
 to þe puple sermon he mad  
 of 3erdly paradyce a fyte,  
 & quhat delyt is in Ite  
 of al thinge þat suld men plese, 195  
 & lyfe but dede, with harte ese;  
 bot quhen men wes castine owte

180. suld do.

of It, & lewit in-to dowte,  
 merciful god ȝete þane ryghtvise  
 brocht hyme til hewyne-lyk *paradyse* 200  
 of *criste* be þe natiuitate,  
 quhare he in blyse suld euire be.  
 It hapnyt þe kingis soñ be ded;  
 &, quhare he lay in þe sted,  
 þir twa wechis com, to prefe 205  
 gyf þai mycht gere hym þan lyfe.  
 & quhene þai saw þat þai na mycht  
 hyme rase be þare fals slycht,  
 þai tald þe kynge þat goddis had  
 rawist hyme; for-þi but bad 210  
 It nedyt þat he suld mak  
 a tempil for his sonnis sake,  
 & a mawment, quhare-thru he  
 mycht as ay god ay honoryt be.  
 þane com þe ewnuke of quen *candas* 215  
 to þe quene of þat place,  
 & sad: "laydy, ger þire wechis ȝeme,  
 þat makis þame goddis to seme,  
 & [send] for þe apostil to cum þe till;  
 for he ma wele, gyf he will, 220  
 resuscit þi sowne." & þane scho  
 of hyr frendis send hyme to;  
 & he come sone but abad.  
 to quham quene ewfanissa request mad,  
 sayand: "I knaw wele, þu 225  
 Is apostil þat send Is now  
 fra *criste*, þat raisit fra ded  
 ful mony man in syndry sted,  
 & to defe men to here gef mycht,  
 & to stane blynd gef als þe sycht; 230  
 & in his name I traste þat þu  
 ma do þe sammyne-lyk vertu;  
 fore his sake þar-for I pray þe

Fol. 69 a.

þat þu myn sone gyf quyke to me!"

þe apostil sad: "ȝete has nochȝt þu

235

hard myn prechinge, & sais þat þu

þi sone queke se þu ma?"

he tuke his hand & cane say:

"In name of myn god Ihesu,

ewfratome, I byd þe now

240

þu ryse vpe." & sa did he.

& fra þe kynge þat sycht can se,

þane bad he his frendis cum þar in hy

In mannys four[m]e god til aspy,

& bad þame sic worschipe do

245

til hyme as afferit to god to do.

& at his biddinge fele vare ȝare

to mak hyme sacrifice rycht þare,

vith incense & lampis lycht

& tortyse al brynnand brycht,

250

& sere thingis in syndry vyse,

þat oysyt vare in sacrifice.

eglippus þan, þe for-sad kinge,

gert his men gold & siluer bringe,

& cronis sat vith precieuse stanyis,

255

& mykil tresour for þe nanyse,

to gyfe þe apostil as offerande.

bot he one It vald lay na hande.

Fol. 69 b. bot qu[h]ene þai var al redy,

as þe kinge had biddyn, to sacrify,

260

þe apostil gerte þame al be stil

and on þis wyis sad þame til:

"Gudmen, [h]ald ȝow al in pese,

& to do me sik honoure cese,

þat is a flesclyk man, as ȝe,

265

gyf ȝe behald me, vele ma se,

& is a serwand, as ȝe trew,

of myn blissit lord Ihesu,



þat, to kene 3ov, hiddir send me,  
 3our symulacris for to fle, 270  
 þat ar but kistis, quhare-in 3our fa  
 Is herbryt, for to do 3ow wa,  
 & for [to] lef al 3oure erreure  
 & hym [to] worschipe & honour;  
 for resone wald erare þat 3e 275  
 til hyme honoure [do] þane to me,  
 þat na gud ma do, na vertu,  
 bot of his gyfte, wel 3ou treu.  
 for I as man mycht be na wyse  
 þe kingis sone fra ded ger ryse, 280  
 bot in þe name of dere Ihesu,  
 one quhais name I pra to 3ov,  
 þat [3e] til hyme, as god verray,  
 mak sacrifice euir-ilke day;  
 & wit þe riches 3e gere mak 285  
 a mykil kirke for goddis sake,  
 quhare 3e ma assemblyt be,  
 goddis wordis to here of me."  
 þane went þai furthe but abad,  
 ma þane twenty thousand, & mad, 290  
 of thretty dais in þe tyme,  
 a costlyke kirke of stane & lyme,  
 quhare-in sanct matho þe treutht clere  
 tawchte þam thre & thretty 3ere,  
 & throw his prechinge sa wrocht þan, 295  
 þat ethiope al hale he wane  
 to cristyne treutht, & baptisym tuk,  
 & þar mawnmentis al forsuk.  
 & þe kyng, & þe quene alsa,  
 þat to name had ewfanissa, 300  
 trewit & baptyste var rycht þare.  
 & þar dowchtyre als thru his lare,  
 & hecht als ephigenea,

Fol. 70 a.

277. na na gud.

trewit & cane þe baptysm ta ;  
 & of his hand þe vail scho tuk 305  
 & come chaste, as sais þe buke,  
 & wes mad proves but wene  
 of twa hu[n]dricht virginis clene.  
 þane þai weches had gret care,  
 & fled to perese & stil dwelt þare. 310  
 & eglippus in til gud elde,  
 to god of hewyne, þe sawle can zeld.

and yrtacus wes syne mad kinge,  
 þat ʒarnite maste of ony thinge  
 þe kingis dowchtir for to wed, 315  
 þat wes þane dede, & brynge to bed.  
 bot hyre consent he mycht nocht get  
 for gyfte, gud, luf, na threte ;  
 for schow awouyt chastyte.  
 & to sanct mathow soñ went he, 320  
 wenand be hym wele til eschewe,  
 & for to wed hyr get hyr leyfe,  
 & halfe his kinryk hycht hym sone,  
 sa he wald ger þat be done.  
 þe apostil þan sad hym till : 325  
 "of þi predecessare eftir þe wil,  
 þat to þe kirk ilke setre-day  
 vald cum me til, to her me say  
 goddis word, sa ma þu do ;  
 & scho alsa come þare-to 330  
 of hyr madynis, & here with-all  
 quhat gud of spousale spek I sall ;  
 for gud spousale is plesand thinge  
 to god, þat of hewyne is kinge."  
 þan yrtacus wes rycht blyth, 335  
 & þe next setret-day alswyth  
 a congregacioñ has gert ma ;

& hyddir come ewphigenea,  
 & hyr madynnis with hyr war bowne,  
 for to her þat sermone. 340  
 þe apostil þane bad al be stil  
 þe tyme he suld preche þam til.  
 he bad þame fyrst þarne hewynly thinge.  
 synne sad he þus of maryinge:  
 of all þe sacramentis sewyne 345  
 Fol. 70 b. marriage was fyrste þat god of hevne,  
 to cople man & vemene, mad,  
 & blyssit þat band but ony bad,  
 & bad þat gud luf suld be  
 betwene þame in þare degre, 350  
 & als for sic cause mad þat band  
 þat womane suld luf hire husband  
 atoure al, & he his vyfe,  
 to dwele sammyne but ony strife.  
 þane yrtacus wes ryicht blyth, 355  
 venand to get his wil swyth;  
 trewand he had prechyt sa  
 for to ger eufenea  
 consent to hyme but mare abad,  
 for-quhy a quhyle noys he mad, 360  
 þe apostil lowand alway  
 of þat þat he had harde hym say.  
 þane matrimone he can commend,  
 þat mad wes to sa gud ane end,  
 gyf þat It will anowrnyt be 365  
 with gud werk & with honeste,  
 & but reprove kepit alsa.  
 "bot gyf a seruand now vald ta  
 his kingis wyfe succudrusly,  
 he seruit sik blame, sekyrly, 370  
 þat he ware worth to bryn in fyr,  
 þat þat did fore ful desyre;

344. synd.

365. þat gyf It.



bot *nocht*, for þat he vedit wyf,  
 gyf it war leful & but *strife*,  
 bot, for he mystuk for to wed 375  
 his lordis wyfe & bring to bed.  
 kinge yrtacus, myn sone dere,  
 I say þe one þe *sammyn* manere,  
 knawand þat eufagen[e]a,  
 throw a wou & halowit vaile alsa, 380  
 Is spousit to þe kinge of hewyn;  
 how dar þu þane for hod or ewyn  
 fra þi lorde tak hyre to þe,  
 vnlefully to wedyte be?"

Fol. 71 a. *u*lthe þat þe kinge, þat lovit had 385  
 þe apostil, but abade  
*wit* harte enflammyt as ony fyre,  
 owte of þe kyrk went in gret Ire.  
 bot þe apostil wes *nocht* rade,  
 bot sad furthe as be-fore he had, 390  
 & forthir syne sad he þus:  
 "Gud meñ, wit þat yrtacus  
 of lordschepe sal schorte tyme hafe,  
 þocht he vnleful þarnynge crafte.  
 & god our lord ws prechand 395  
 sad: 'quhene It hapynnis 3ov to stand  
 be-fore þe *precedent* ore kynge,  
 þat sal gere felloun[l]y 3ov dynge  
 & scla *percase*, ore pyne 3ow sare,  
 bot estire þa ma do nomare— 400  
 þare-for be 3e of stedfast wil,  
 þocht wyld men wil 3ov do Il;  
 for tholand trybulacione,  
 god in his blysß sal 3ov crowne.'" 405  
 þan ewfegenia and all  
 hyr madynnis cañ til hys fet fall,

381. It spousit.

& sad: "þu apostil of Ihesu,  
 for his dere name we *pray* [þe] now,  
 þat þu þi handis one ws lay,  
 & bles ws, sa we eschape ma 410  
 of hyme þat cassis *nocht* to t[h]rete  
 ws al bot gyf his wil he gate."  
 ewfegenia [sad]: "men wat  
 In-to myn faddyre tym, howgate  
 he fawndyt myn wil for to gate, 415  
 quhile be flatryne, quhyl be thret;  
 quhat wene 3e þat he sal do now  
 to me, þat has na helpe bot 3ow?"  
 þe apostil þane, þat sat had hale  
 his traste in god, & gef na tale 420  
 of yrtacus, þai madynnīs all  
 blyssit, & gefe þam waile & pall.  
 syne, quhen he had sad þe mes,  
 & all went hame, þat þar wes,  
 þe In-kyre luf he had god til 425  
 held hym in-to þe kyrk al stil,  
 þat, quhare he had goddis body  
*sacri*[fy]te one altar ner-by,  
 þat he mycht for goddis sake  
 þar *martyrdome* þar cane take; 430  
 & fore þat cause he knelyt done,  
 & to god mad his orysowne.  
 þe kinge þane send a felone freke,  
 on þe apostil hyme for to wryke,  
 þat come be-hynd [hyme] at þe bake, 435  
 & owt-throw *wit*h a swerd hym strake.  
 & quhene þe puple þat has harde,  
 as woud men for doule þai ferde,  
 & went towarte þe kingis Ine,

Fol. 71 b.

426. he held hym.

430. *þar cane* has been altered in the MS. by another, and perhaps later, hand into *þan cane*. The whole passage is confused.

his palace & hym-self to bryne. 440  
 bot þane þe clergy com wel rathe,  
 & gat be-for þam þat ware wrathe,  
 & sobryt þam, þat nere woud wes,  
 with softnes & with sobrenes,  
 & with lythnes [bad] byde goddis wrake, 445  
 & with honoure sped þame to make  
 his sepulture. & þai alsone  
 richt sa blithly has downe.  
 þane com furth ewfagenea,  
 & al hire tresur hale can ta 450  
 & gef þe clergy for to make  
 a kirke for þe apostillis sakk,  
 & It þat remanyt to gyfe  
 to poure folke, þame to relese.

yhete yrtacus lewit nocht for þat 455  
 þat he na sere women gat,  
 & wechis als, fore he wes thra,  
 & send to ewfegenea,  
 wenande for þame scho wald consent  
 til hyme & fulfil his entent. 460  
 bot quhen he saw þat he na mocht  
 eschewe þare-of eftyr his thocht,  
 he gert Inwirone al hyre In  
 with mekil fuel, It to bryne,  
 & It & hyrris fore hyre sake; 465  
 sa wes he besy to tak wrak.  
 bot þe fyre as It brynt brycht,  
 a frawarte wynd, be goddis mycht,  
 ger[t] þe fyre þat bald can bryne  
 turne apone yrtacus In, 470  
 & brynt his palace sa clene,  
 þat nocht wes lewit þat mycht be sene.  
 & a fende in hyme sone enteryt,

- þat gert hym gange owt of his vyt,  
 & sa rane *cry*and roydly, 475  
 to quhare sanct matho cuth ly,  
 quhare he granttit his faddir gilt,  
 how he þat haly blud had spilt.  
 Fol. 72 a. & yrtacus þane sa vgly  
 wes strekine als *wit*h mysalry, 480  
 þat nane wes to hym so dere  
 for fulnes wald cum hyme nere.  
 & he þat cane persawe, & se  
 þat his wlatsum Infirmyte  
 mycht be helpyne be na way, 485  
 tuk a scharpe knyf but delay,  
 & his gret sorow for to slak,  
 hyme-selfe into þe stomak strak,  
 & zeld þe gaste to hyme in hy,  
 þat he had serwit Ithandly. 490  
 & quhene þe puple hard tythinge  
 how it wes fallyne to þe kinge,  
 beor, of ewfagenea  
 bruthyr, þai cane kinge ma,  
 þat befor baptysme had tane 495  
 of þe apostil at fonte-stane.  
 of his elde quhene rowny<sup>n</sup> war  
 be reknyne fyfe & thretty zere,  
 he tuk þe crone, & regnyt þare  
 twa & sixty zere & mare; 500  
 & *wit*h his wyf gat sonnys twa,  
 & ane of þame his ayre can ma,  
 & þe tothir in til hy  
 purchaste a mychtty duchery;  
 & *wit*h þame of rome & perse ay 505  
 had fereme pece al his lyf-day.  
 & of cheryte, treutht, & hope  
 fulfyllt al ethiope,  
 þat to þis day cesis noch

til honoure god in ded & tho~~ch~~t, 510  
 & als til ewfagenia  
 devote seruice al-va to ma;  
 bot next god to sanct matho  
 hartly deuocione þa schew,  
 þat wes þe firste þat in hebrew 515  
 wrat þe ewangel of der Ihesu,  
 to quham be Ioy & lowinge ay.  
 bot, sanct matho, to þe I pray  
 þat, as god reuthte had of þe  
 of his mekil Inborne pitte, 520  
 ry~~ch~~t swa þu helpe me hynne to twyn  
 bot schame, de~~s~~, or de~~d~~ly syne.

Fol. 72 b. bot I hafe in þe begynnynge  
 of þis tale hecht to sa sum thinge;  
 & fyrste quhy þat þe prop[h]ecy 525  
 Is maste oysit of kinge davi,  
 & syne quhy matheus gospel  
 mene oysis maste in kirk to tel,  
 & laste quhy Paulis epistulis ar  
 maste oysyt in þe kirk ay-quhare. 530  
 þis resone is of It:  
 of sanct Iames in haly wryte,  
 þat of synnis kyndis are thre:  
 & þe formaste pride ma be,  
 þe tothire is lechory, 535  
 & þe thred auarice, sekyrly.  
 & in þe syne of pryd synnit sowle,  
 þat eftyrwart wes callit paule,  
 þat mad fel persecucione  
 agane þe kirk of presumpcione, 540  
 beand in wil to sla al,  
 þat [on] cristis name cane call.  
 syne davy in-to lychery

522. ded or detly syne.

533. synnis &amp; kyndis.

537. sancte sowle.



synnit *wit* þe wyf of wry,  
 & syne, quene he had done sa, 545  
 be slicht he gert hym-self sla.  
 & þis mathow alsa *can* syne  
 thru auarice, guddis to wyne;  
 for he wes tollar, & toll tuke,  
 & changeoure als, as sais þe buk, 550  
 & amange Iowis he wes ane  
 þat callit ves a publicane,  
 þat is, til vnderstand suthly,  
 a mane þat synnis opynly.  
 & þocht opynly þire thre 555  
 synnit, zet [god] of pitte  
 for-gaf it [þaim] nochit anerly,  
 bot zet his grace *can* þaim multiply,  
 þat of saule persecutore  
 wes syne mad paule defensoure 560  
 of *cristis* mene, & *cristis* name  
 be-for princis prechit but schame.

& of dauit, homycyde  
 & auster bath, in þat tyd  
 he mad a prophet til hym dere, 565  
 & makare of þe saltere.  
 & mathow, þat tollare was,  
 sa plentuysly he gaf his grace,  
 apostil mad & þe ewangeliste;  
 Fol. 73 a. & of þe four wes al-thire fyrste. 570  
 for-þi þe sawis of þire thre  
 In haly kirke of[t]est red we.  
 & nane be suer to *conuert*  
 na lef his syne, til he his quert,  
 nothire for þe *ennormyte* 575  
 of þe syne, na þe *quante*,  
 na for his *syne* fal in dispare,  
 bot trew a trewly to be ayre

577. his sone.

to god & of his mekil blyse,  
 þat he has wrocht to hym & his ; 580  
 sa he be nocht þe mare hardy  
 to syne, but repentance vndirly.  
 & þo I mycht mekil thinge  
 of mathew sa in his lowynge,  
 gret eld & Infyrmyte 585  
 mare to sa now lattis me.  
 þare-for hartly I pray hym til  
 þat he considire myn gud vil ;  
 & I requere hym for to pray  
 for me, þat I one domysday 590  
 ma trastly cum to Iugment,  
 and bruke þe Ioy þat hym is lent.

## XI.—SYMON AND IUDAS.



**C**f symone now of canane,  
 & of Iudas callit thadee,  
 þat brethire war̃ be lyne of fles  
 to sancte Iames callit þe les,

& þe sownis of marie,

5

þat spousit wes to cleophe,

þe story is to wryt here

to-gyddyr, sene þai brethir wer.

til agabarne, þat kinge wes

of edissa, send sancte thomas

10

þis Iudas, quham of I wald now

spek, fra þe tyme þat der Ihesu

passit in hewyne; as quhyle fand I

of haly kyrk in a story.

In þe quhilk story is sad þus,

15

þat þe sad king agabarus

send a letyre in þis manere

til *criste*, quhil he wes dwelland here :

“Agabarus to *criste* Ihesu,

blyssit saweour þat cumys now

20

In-to *Ierusalame*, gretynge.

of þe I haf hard ferly thynges,

Fol. 73 *b*.

& of þe cure, thru þe wrocht is,

but ony medycyne ore gris,

bot anerly thru þe word of mycht

25

to borne-blynd þu giffis sycht

& clengis mene of myselry,

& raysis þame þat ded can ly,  
 & cripulis þou gerris wele ga,  
 & of edrope þu heilis alsa, 30  
 & of fewire & parlesy,  
 with word þu heilis anerly.  
 & for I haf harde þis of þe,  
 othyre I trew þat þu god be,  
 cumyne of hewyne þat þi lykȳn, 35  
 or his sone, þat dois sik thinge.  
 þare-for prayand to þe I wryt  
 þat þu wald trawale to me tyt,  
 & of myn seknes mak me hale,  
 þat I hafe tholyt lange in bale. 40  
 & it is tald suthly to me,  
 þat þe Iowis wald sla þe;  
 cum to me þare-for, & þi lyfe  
 led *witȝ* me but sturt or stryfe!  
 for, þo myn citte litil be, 45  
 It sal suffice to me & þe."  
 & quhene our lord Iheru had  
 þis *lettir* harde, sic answer mad:  
 "blissit be þu þat trewis in me,  
 & saw me neur *witȝ* þine ee! 50  
 for It is wrytine of me now,  
 þat þai þat saw me *nocht*, sal trew  
 In me, & fele, þat *witȝ* þar ene  
 boydyly here has me sene,  
 for hard hart sal *nocht* in me trew. 55  
 & anence þat þu writtis me now,  
 þat I suld sped me sone þe til,  
 vit þu þat I moȳ fyrste fulfill  
 þa thingis quhare-for I ame send,  
 &, quhene al þai are brocht to end, 60  
 þan I be raisit vpe but were  
 a-gane to hyme þat send me here,

32. heilit.

O

sum of myn pryncce I sal sende  
to þe, þat sal þe wele amend."

	qwene agabarus weste þat he	65
	mycht nocht Ihesu in his lyfe se,	
	he send til hyme þane a paynteore,	
Fol. 74 a.	þat ryght sle wes in portrature,	
	to paynt his fygur propirly,	
	& to bring It til hyme in hy,	70
	sa þat þe fygure se he mocht	
	of quham þe face he se na mocht.	
	bot quhene þe payntur had hym sene,	
	he mycht nocht grathly dresß his ene	
	for to behald hyme in þe face,	75
	sa ferly schenyng in It wes.	
	for-þi, for ocht þat he do mycht,	
	to portra It he had na slicht.	
	bot criste, to quham al thocht is bare,	
	fra hyme a lynne clath tuk þare	80
	& lad it one his visage sone ;	
	& his fygur, fra þat wes downe,	
	In þat clath mycht be sene clerly,	
	as he has standyne hym-selfe by ;	
	& with þe payntoure to þe kinge	85
	send it, to fulfill his ȝarninge.	
	bot quhat-kyne schape þat Ihesu had	
	of visage, or quhow it wes mad,	
	as tellis Iohnne of damassene :	
	he had gret & fare gray ene,	90
	his browis brad & mad ryght wel,	
	& his visage lange but dele,	
	& þar-with sum-thinge stoupand wes,	
	þat is takene of gret grace.	

eftyr Ihesu vpraisit wes 95

81. vigage.

91. brad he mad.

fra hyne to hewyne, þan sancte thomas  
 þis Iudas, callit thadee, send  
 til agabarum, hyme til amend,  
 as criste be-for hyme hecht to do.  
 & quhene þat he þe king com to, 100  
 & sad he wes þe dyscipill,  
 þat Ihesu criste had send hym til,  
 agabarus saw in his face  
 a godly licht þat ferly was.  
 & quhene þat sicht he sene had, 105  
 abaysit he wes, & ferly had,  
 & honowrit god & sad: "I trew  
 þat þu art pryncete of Ihesu,  
 þat hecht to me ane of his to send  
 of myn seknes me til amend." 110  
 þan Iudas [sad]: "sa þat thow  
 Fol. 74 b. In goddis sowne wil trewly trew,  
 al thy þarninge he sal fulfill."  
 þane sad agabarus hym til:  
 "suthfastly in hyme I trew; 115  
 & had I al þe Iowis now,  
 & gaynand possibilite  
 & dout of rome lettit nocht me,  
 þai suld al de owtakand [n]ane."  
 þane Iudas has þe epystil tane, 120  
 þat criste to agabarus wrat,  
 quhare-In he heycht to mend his stat,  
 & with it bot twechit his face,  
 þat ay to þat tyme leper wes,  
 & he of al fylth clene wes mad 125  
 In saule and body but abad.

firste in mesopotanea  
 & in ponto Iudas cane ga  
 to preche, & symon in egipe.

96. þat sancte.

124. þat to þe leper.

125. glene.

bot syne to-gyddire war þai knyht 130  
 & in-to *perce* þare way can ta,  
 quhare þai fand þa wechis twa,  
 arphaxat fals & 3aroene,  
 þat had dissawyt mony mene  
 be-for in ethiopia, 135  
 but sancte *mathow* gert þam hyne ga.  
 þe kyng of babylone had hycht  
 one þam of Inde þat tyme to fycht,  
 & woradach, þat wes his duke,  
 þat batale to do, vndyrtuke; 140  
 þare-for his goddis askyt he  
 quhat end of þat batale suld be.  
 & for þai ansuere 3ald hym nane,  
 to þe next tempil he is gane,  
 to wit þat þe goddis þare 145  
 how in þe batal he suld fare,  
 & quhy his god answerit nocht  
 til It þat he had at hyme socht.

þa fendis þane answer can ma :  
 "be-cause þare come dyscypilis twa 150  
 of Iheru criste, þat al cane sterc,  
 þare-for mad þai na answeze."  
 þane sad þe duke: "tel, quhat men  
 þa ar, sa we may kene."  
 bot þe feynd þat durste nocht do, 155  
 na 3et ony takine gyf hym to.  
 þane gert þe duk richt besyly  
 sek, & fand þame in hy,  
 & fraynit at þame quhat þai war,  
 & for quhat cause þai com þare. 160  
 "of our kine gyf þou wil frane,  
 we are hebreis, nocht to layne;  
 & anent oure condicione,  
 we grant ws seruandis ay bowfi

Fol. 75 a.

136. but sancte=or sancte.

154. sa me we may.

of Ihesu criste, oure lord der; 165  
 & þe cause we come here,  
 Is of þoure sawlís þe sawete,  
 þat þe fend be hís sutellite  
 gert þame [na] be slane vtraly."  
 þane sad þe duk: "na towme haf I 170  
 of sik thing now for til her;  
 bot at myn ganè-come hale & fer  
 I sall þou here mare of þis thinge."  
 quod þai: "It war mare bettire thinge  
 to know hyme & his helpe crafe, 175  
 be quham þu mycht þe wictoure hafe,  
 or ellis ger þi fays be  
 rycht wondir fayne to tret with þe."  
 quod he: "me think þou mychty-are  
 þane oure goddís ar, be fulfar; 180  
 þare-fore to me answer 3e make,  
 quhat end sal þe batal take?"  
 þane sad þai: "to þat end, þat þu  
 kene þi goddís are learís now,  
 we sal lef þame to gyf þe answer 185  
 of ocht þat þu wil at þam spere;  
 sa quhene þai say þat þai myskene,  
 þu sal wel wit þai dissawe meñ."  
 & til þe duk his goddís gafe  
 answe're, þat he suld batal hafe, 190  
 & fele suld de þare at þe laste.  
 þane þe apostil[is] lucht rycht faste.  
 þe duk sad þane: "þat rednes me  
 assalþeis; quhare-for sa laucht 3e?"  
 þane sad þai: "þe thar noch't dred na-thing; 195  
 for pece with ws ay-quhar we bryng;  
 for to-morne, or it terse be,  
 fra þame of Ind sal cum to þe,  
 messyngeris, & put þam in þi will."

189. & tuk.

190. answerer.



- þane sad þe byschapis hyme til: 200  
 Fol. 75 *b*. "þir twa sik talis now tellis þe,  
 for þat þu suld mar vnwar be  
 vith þi fais, & þat þai mycht  
 heithar our-cum þe in feycht."  
 to þe duk cane þe apostil[is] sa: 205  
 "nocht a moneth, bot a day  
 bad we þe byd, & þu *sal* se  
 to-morne þi fais ourcumyn be."  
 þane bad þe duke *his men* kepe  
 þe bischapis & þe apostil*s* eke, 210  
 to se quhat end þe thing suld tak,  
 þat he mycht gaynand revarð mak  
 to þame þat suthfaste fundyn war,  
 & thame þat fals war punyse sar.  
  
 thane one þe morne þat tym of day 215  
 It fel as þe apostol*s* cane say.  
 & wald þe duke in til his Ire  
 hafe brynt þe bischapis *in* a fyr;  
 bot þe apostol*s* for-bad hym ay  
 to bryne þame, & cane say: 220  
 "of Ihesu criste we haf byddyng,  
 oure mastere, ded men to lyf bringe  
 & nocht to sla, bot erar we  
 of Ilke man suld haf pitte."  
 þane had þe duke gret ferly 225  
 of þare meknes, & bad þan *in* hy  
 þat þare gudd*s* suld gyfine be  
 to þe apostol*s* of his gyfte fre.  
 bot quhen sik tak wald þai nocht,  
 bot bad til þe kyng*e* furth þam brocht, 230  
 & to þe kyng*e* þe duke sad þane:  
 "þire are godd*s* in fowrme of mene,"  
 & to hyme þe duk tald þe tal  
 207. suld. 230. duke.

as I befor sad alhale.

bot þai wechis, makand defens,

235

sad in þe kingis awne presens,

þat þe apostolis for invy

agane hyme wrocht sutelly,

as fals traytouris & Il meñ.

þe duke, þat west þe suth, þan

240

sais : "dare ȝe *wiþ þam* strife opynly !"

þane ansuert þai til hym in hy :

"gyf þu wil se þat in oure sycht

þer men to spek sal haf na mycht,

Fol. 76 a.

þe wyse[s]t þat *are wiþ þe* kyng

245

& þe beste spekand *ger* furth bryng,

& þou sal se þat þai sal nocht

spek a word, quhen þai ar brocht."

þane wes mony adwocat

to þe kyng brocht fwte-hate,

250

& sorcery sa *dum* þame mad,

þat nane to spek a word had,

na takyne mak quhat þai cuth mene

with hand, na hed, na *wiþ* ene.

þai wechis to þe kinge sad þare :

255

"to *profe* wele þat we goddis are,

we sal gyf *þam* leyf to speke,

bot nane a fowt furth to streke,

syne gyf *þam* leif to ga,

& syne þar sycht sal tak *þam* fra,

260

þat, þo þare ene al opyne be,

þai sal na mycht haf for to se."

& al was in þis wyse done.

þe duk þe adwocatis soñe

brocht to þe apostolis, confundyt

265

& for schame nere owt of wyt.

þe quhilkis þane for þar clethinge

þai had in dyspyt & hethynge.

þane symon sad: "It ma wel fall  
 þat in a kyste þat wrocht is all 270  
 with costlyke wark & sutelte,  
 þat þar ma [vil] thinge þare-in be,  
 & in a kyste mad of clay  
 men ma costlyke thingis lay;  
 & þar-for suld a man fyrste 275  
 se it, þat lad war in þe kyste,  
 & nocht to dyspice for-owt assay  
 þe thinge þat þare-in lay.  
 heycht ws þar-for to lewe quytlly  
 þour fare ydolis & costly, 280  
 & in a god verray trew,  
 þat fleschly ene ma nocht se now,  
 & we sall in þour froynttis mak  
 syk a mark, we vndirtake,  
 þat sal scoomfyt þou twa aloute 285  
 & ger þame of þow haf gret dowl."  
 to þis quhene þai consentit had

Fol. 76 b. [&] þe croice in þare froynttis made,  
 be-fore þe kynge þa come belyfe,  
 & sad, þai war redy to stryfe 290  
 with þai men þat thru sorcery  
 befor of þame had victory.  
 þane þai twa wekyt men com sone,  
 venand to do as þai had done  
 with þa vysmen before þe kynge; 295  
 bot þai mycht mere þam in na thinge.  
 þai wysmen þan scouryt þam faste;  
 bot thru þare crafte at þe laste  
 of serpentis a multytude  
 befor þe kynge brocht, quhare he stud. 300  
 þan sone commawndyt þe kynge  
 þat þai þe appostolis furth suld bryng.

280. ydalis.

285. þown. The n has been added by another hand.

295. twa.

& quhen þai ware cumyne þare,  
 ayre of þame with stute fare  
 but rednes schot þai edryse til, 305  
 & of þame cane þare mantillis fil,  
 & keste þam one þa wechis ewyn,  
 & sad: "in name of god of heywne,  
 we byd 3ow þat 3e stere 3ou nocht  
 til þire edryse þare wil haf wrocht." 310  
 þane þe edryse bate þam sa sare,  
 til þai as wolfis lowd can rare.  
 þan þe apostil[is] with þe kynge,  
 þat stud & beheld þat thyng,  
 to þe apostolis request can ma 315  
 to thole þe edryse þa men sla.  
 sad þai: "we come in þis sted  
 erare to rase meñ þat ware ded,  
 þane ony liffand man to sla."  
 bot þane þare prayer can þa ma, 320  
 & bad þe edris suk owt faste  
 al þe venyme þai can caste  
 In þai wechis, þat had mare care  
 of þat swkyne þan þai had yare.  
 syne to þe eddris can þai sa: 325  
 "ve commawnd 3ow to hald 3our va."  
 þe apostil[is] þane sad þam til:  
 "sik tormentis 3e sal haf stil  
 þir thre dais, & þane sal 3e  
 of 3oure sorow waryste be, 330  
 þat at þe leste one þat kyn wyse  
 3e ma for-sak 3oure gret malice."  
 bot quhen þai had thre dais bene  
 but met, drynge, ore slepe, but wene,  
 tholand paynis Ithandly, 335  
 þe apostolis com to þame in hy  
 & sad þam: "god wald one na wyse  
 307. kestis. 323. mad care. 324. þat þai had þare.

Fol. 77 a.

of ony man haf thret seruice;  
 for-þi þat hale fredome 3ow til  
 we gyfe to pase quhare-euere 3e wil." 340  
 bot þai in þare malice bydand  
 went þine, & nere al þe land  
 of babylone one ~~stere~~ mad þai,  
 & þe apostolis to sla assay.

a dukis dowchtyr þar nere-by 345  
 In fornicacioñ scho cane ly,  
 & barne *consawit*, & þe blame  
 a-pone a dekyne set be name,  
 & sad, þat he agane hir will  
 hyre difforsit, & sa cane spill. 350  
 þar-for þe duk wes þan sa wa,  
 þat he þe dekyne thoçt to sla.  
 bot þe apostolis in þat sythware  
 hapnyt of case to cum þare,  
 & sperit quhen þe barne wes borne. 355

& men sad þame: "þis day at morne."  
 þe apostil[is] bad þe dekyne brynge,  
 þat þai accusit of sic thinge.  
 & hyme & þe chyld furth broçt þai,  
 to quham þe apostolis þis can say: 360  
 "In goddis name we *coniur* þe,  
 tel gyf þis dekyne gat þe!"  
 & he *parfy*tly answeyrt þane:  
 "þis dekyne Is chaste & haly man,  
 & vnfylyt his flesch 3ete." 365  
 & bad þe duk þat þai suld vyte  
 quhat he wes þat [þat] had done.  
 to þat þe apostil[is] sad sone:  
 "ws *afferis* til helpe saklas men,  
 bot to mysdeme na man kene." 370

In þat tyme þare-by can dwel  
 twa tygris bath fers & fell,

& athyre of þame cañ hafe,  
 to dwel in, þare *propyre* cafe;  
 & al þat nere þame ȝed or rade, 375  
 þai slew & ȝet þame but abade,  
 & in þat land dyd sik schath  
 þat ner nane *mycht* eschape þat wath.  
 bot þe apostolis went traystly  
 to þai cawis, quhare þai *can* ly, 380  
 & in þe name of god þame mad  
 als meke as þai schepe bene had.  
 þane þe apostolis cañ assay  
 owt of þat land to pass þar vay;  
 bot sik requeste wes mad þam til 385  
 þat thre monethe þai dwelt stil.  
 & in þat tyme of þare gud lare  
 lxx thowsande *cristyne* ware,  
 ovtane *pryncis*, kynges, & quene,  
 wyffis, & barnys alsa bedene. 390

thyр twa wikyt men, quham-of we  
 spak before, went til a citte  
 þat bygyt is bathe wele & fare,  
 & callt Is suamayr,  
 quhare-in byschapis ware *sewynty*, 395  
 þat serwit ydolis trewly.  
 þe quhilk þa twa excit rath  
 to do þe apostolis skath,  
 in syke wyse, gyf þai *com* þare,  
 to ger þame *sacryfy* but mare, 400  
 or ellis lewand for na dowte  
 to tak þame ore to sla alowte.  
 þan quhen þe apostolis had al-quhare  
 In þat land sawyne goddis lare  
 & *cumyne* ware to þat citte, 405  
 quhare-of befor here spake we,  
 þe forsad byschapis of þat stede

al hale þe puple *with þam* lede,  
 & þe apostolis tuk *rycht* þare,  
 & to þe tempil led but mare, 410  
 þat of þe sowne þe name had.  
 quhar-at wodmeñ but abad,  
 In quhame þe feyndis þan can dwel,  
 one þe apostolis þis can zele:  
 "to-gyddyre quhat haf we to do? 415  
 for, sene 3e come her-In, lo,  
 before þe houre fare sarare we  
 ar brynte þane we ware brynt to be."  
 goddis angel þan cane appere  
 & to þe apostolis sad þis here: 420  
 "ane of þir 3e chese til 3ow;  
 quhethire 3e wil þis wark fal now  
 richt sodanly, or ellis 3e  
 fore goddis sake wil martyrís be."  
 quod þai: "we 3arne al þir meñ 425  
 be conuertyt, & we þane  
 be martyrís for goddis sake,  
 & na mane þar-for vengeance tak."

Fol. 78 a.

and quhen þe apostolis þis sad had  
 & in þe puple sylens mad, 430  
 þai sad: "meñ, wittís playnly  
 þat 3oure ydolis ar herbry  
 of þe fals fend, & nocht ellis;  
 & for þat cause in-to þame dwellís,  
 we commawnd þam, þat þai apere 435  
 & ilkane brak þare ydolis here;  
 & als þat men clerly se may  
 quhat þai are dyssawyt þam ay."  
 twa ethiopis to þat þane spak  
 as ony sut fere mare blake, 440  
 & brak þare symulacris þane,  
 & come furth, seand mony man,

& ȝelland lowd held þare way,  
 & mony man put in effray.  
 & quhen þe bischapis þis has sene, 445  
 þai war sa ful of yre & tene,  
 for þe tynsale þat þai þar hade,  
 & of þe ruyne wes þare mad  
 of þare goddis, quham throw þai  
 full welful lywe be-for had þai, 450  
 þat one þe apostolis þai schot þare,  
 & slew þame bath but ony mare.  
 & in þat houre quhen sik clernes  
 suld be as in-to somyre wes,  
 þe thonir throw sa wondyrly, 455  
 þat It þe tempil done in hy  
 gert fal, & þai wechis þare  
 brynt as þai colis ware.  
 and quhen þe kinge herd þis, fut-hete  
 he gert þe apostolis translat, 460  
 & brynge to þe sammyne citte  
 quhare-in mast part dwelt he,  
 & with gret besynes & cure  
 mad þame a costlyk sepulture,  
 & gert a ferly fare kirke make 465  
 a-beoufe þame for þare sake.  
 to þer twa hartly I pray,  
 þat be þare helpe I sa sped ma,  
 fra þis lyfe I may twyne  
 but schame, det, & dedly syne. 470



## XII.—MATHIAS.



ERE begynnys syne þe story  
of þe apostil sancte mathy,  
þat In nowmyr þe laste ves,  
In stad of þe tratour Iudas :

of quhais begynnyne here wil I 5  
tel sume part þe story.

In Ierusalem, I hard tel,  
a mañ, callit ruben, quhil can dvel,  
& come of þe kyne of Iuda,  
& symeone wes callit alsa, 10

& wedyt had a wyf to name  
tyberea, of richt gud fame.  
syne tyd a tyme þire twa lay  
In þare bed & cane sammyn play,  
- & dremyt quhen scho fel in slepe, 15  
& to [it] Increly tuk kepe,  
& quhene scho vaknyt, cañ It say  
til hyre howsband þat by hir lay,  
sichtand sare, as scho had bene  
ful rad fore it þat scho had sene : 20

“I dremyt : a sonne I had borne,  
be quham al his kyne suld be lorne,  
bath one þi half & [one] myne,  
with mekil schame & lestand pyne.”  
þane sad rubene : “deme, be stil ! 25  
It is foly þu sais me til ;

for be þi tale I cane wele trev,  
 þat wech-crafte merryys þe now."  
 þa~~n~~ sad scho: "sir, be god of mycht,  
 gyf I consawyt haf þis nycht 30  
 a knafe barne, fra he be borne,  
 throv hyme sal al his kyn be lorne,  
 for~~e~~ he sal be a bysyne ma~~n~~  
 for his Ill to al þat spek cane.  
 na trew no~~ch~~t It be sorcery, 35  
 as þu wenis se, bot sekyrly,  
 It is a visione verray,  
 þat gerris me þis of hym sa."  
 & [as] scho til hire husband hycht,  
 Fol. 79 a. barne consawit scho þat nycht, 40  
 & syne eftir a knaf barne bare,  
 quhare-of in hart scho had gret care.  
 & to þe faddir þat hyme gat  
 his byrth ful gretumly missate.  
 & vmbethoch~~t~~ þaim, he & scho, 45  
 wi~~th~~ þat barne quhat vare to do.  
 & gret horroure had þai alsa,  
 for sic dremy~~n~~ge þar barne to sla.  
 þar-for of spechis a cowyne  
 þa mad til hyme met, & syne 50  
 lad hyme In, & pykyt withovt,  
 þat of wet It had na dowl,  
 & closit it sa wele þat he  
 suld no~~ch~~t for vatty~~r~~ peryst be,  
 & in þe se lad It sone, 55  
 as quhy~~l~~um wes wi~~th~~ moyses done.  
 & sa lange in þe se it wes,  
 til It come til ane Ile one case,  
 þat scariot is callyt þare,  
 quhare kynge & quene ware dwelland þar, 60  
 & had na barnys þame betwene.  
 bot of case hapnyt þat þe quene,

to solace hyr, went to þe se,  
 & þat cofyne nere-by cane se  
 with wawis castine to þe land. 65  
 þane scho gat It sofi in hand  
 & opnyt It, & saw in hy  
 a far knafe cheld þare-in ly.  
 þane sychit scho & with hart sare  
 sad: "god, gyf þu myn awne ware, 70  
 & mycht as ayr succed to me,  
 lord, ful blyth þane vald I be!"  
 þane tuk scho þe chyld priwely  
 & gert fosterit tendyrly,  
 & sutely gert þe king wene 75  
 þat schow with knaf barne had bene;  
 & he It trowit, & wes fane,  
 & to emplese hyr set his payne.  
 & fenjet scho a quhyl to ly,  
 as scho with barne had bene hewy, 80  
 & scho gert syne preche þarne,  
 þat scho deliuer wes of barne.  
 þane wes þe kinge glad but wene,  
 & sa ware all his mene be-dene;  
 þane gret Ioy & myrthe þai mad 85  
 In al þe kynryk, lange & brade.  
 þane fosteryt wes þe cheld fulfare,  
 as afferyt til a kyngis ayre;  
 þane Iudas scaryothe to name  
 hyme callyt, eftyre þat dyd þam scham. 90

Fol. 79 b.

ande quhene al in þis vyse  
 wes done as I ȝow devyse,  
 þe quene consawit of þe kyng;  
 & quhene tyme wes, furth can bryng

Lines 77, 78 are repeated in MS. thus—

& he it trovit & ves fane  
 & till emples hyr set his payne.



a fare knafe chyld fore to se— 95  
 ware richt blyth bath scho & he.  
 & þane þis chyld ay fosteryt wes  
 of scaryothe with þis Iudas,  
 & In a vice to-gyddyr fede  
 & in ane aray in bak & bede. 100  
 & syne quhen þai cuth spek & gange,  
 þai oysit plays þame amange.  
 bot zet þe sone of þe kyng ay  
 had þe bettyr parte of þe play.  
 quharz-of Iudas had oft invy, 105  
 & wald hyme stryk fellown[l]y.  
 & namely quhen na man mycht se,  
 þane wald he oyse sic cruelte;  
 & wald noch lefe for luf na thret,  
 þus þerfor þe quene gert hym bet. 110  
 bo[t], fra scho saw scho na mycht  
 chasty hyme for aw na flycht,  
 scho let hym wyt þe vtmost thinge,  
 þat he wes but a fundlynge.  
 & quhene he vyst wtrelly, 115  
 þat it wes swa, he wes sary;  
 þan þocht he wald be na vay be  
 knawyne sik in þat cunttre,  
 bot, as a lurdane, for Inwy,  
 þe kyngis sone slew priwely. 120  
 & for he dred þar-for þat he,  
 as resone wald, slayne suld be,  
 with trybvtaris he fled þane  
 to þe towne of Ierusalem,  
 quharz pylat presydent was, 125  
 & had in gouernance þe place.  
 Iudas þane be-come his mane,  
 & mad his dwelling with hym þane;  
 & sa gud seruice hyme mad  
 þat he of hyme gret dut had. 130

Fol. 80 a.

for þai war bath of fellone wil  
 & euir redy to do al ill,  
 & in *proverbe* I haf hard say  
 þat lyk to lyk drawis ay.  
 þar-for pylat þis Iudas had 135  
 In sic daynte þat he hyme mad  
 hale kepare of al þe thinge,  
 þat he had in-to gowernynge,  
 & þat quhat Iudas vald be done,  
 It worth be but ony howne. 140

syne It fel apone a day  
 þat pylat in his palace lay  
 In a wyndow & to þe towne  
 be-held radly vpe & downe.  
 & as he was lukand forthyrwart, 145  
 he saw fare appolis in a ȝarde,  
 & had gret desyr for till ete  
 of þame gyf he mycht [ony] get.  
 & þat þe ȝard of rubene wes,  
 þat was þe faddyre of Iudas. 150  
 bot Iudas weste *nocht* þat rubene  
 ves his faddyr, na he þat þane  
 þat Iudas wes *his* sone, kend *nocht*,  
 þo It rane hyme of[t] to thocht  
 þat his a[wn] barñ he in þe flud 155  
 gert drowne, for he suld *nocht* be gud;  
 na Iudas kennyt *nocht* þe cunctre,  
 quhare he wes borne, na quhen þat he  
 Come. bot pylat tald to Iudas  
 how his ȝarning hale set was 160  
 of þai fare happlis for to het,  
 &, bot he of þame mycht get,  
 hyme worthyt de—syk wes *his* wil.  
 þane Iudas sad his master til:  
 “master, þare-for dycesß þe *nocht* ! 165

for of þat froyt sal sone be brocht  
 to þe, to fulfil þi ȝarnynge."  
 þane went he furth in til a lynge,  
 Fol. 80 b. & schonge done aplys of þe tre,  
 þe farreste þat he þare mycht se. 170  
 and as he wes beste dowande,  
 rubene come in þare stepande,  
 & fand hyme sa takand *his* froyte.  
 quhare-for [he] cañe hyme faste reboyte;  
 & he hyme *witʰ* wordis fell 175  
 answerte, fore bath war cruel;  
 & sowne eftyre sic flytynge  
 athyre of þame cane vthyr dynge.  
 bot at þe laste Iudas for wrake  
 rubene in þe nek sa strake 180  
 with stane til he fel deyd.  
 þane þe beste aplis of þat sted  
 he gadderyt & to pylat bare,  
 & tald quhat hapnyt, les & mare.  
 & sone, quheñ ewyne com, tyberea 185  
 In til hyre ȝarde of chance can ga,  
 & fand hyr husband al dedly,  
 & wend he had deyt sudandly.  
 & [of] þat sad ded þe ranowne  
 sowne rane throw al þe towne. 190  
 þane pylat gef tyberea  
 to Iudas, & hyre gud alsa,  
 aschet. & þo scho wa wes,  
 ȝet maryte hyr þe *sammyn* Iudas,  
 & brukyt hyre & al hyre gud, 195  
 & lange tyme sa *witʰ* hyre stud.

syne hapnyt It one a day,  
 as þai in þare bed lay,  
 þat tyberya gret dule had,

185. sone & ewyne quhen com.

bannand þe tyme þat scho wes mad, 200  
 menand hyre husbane þat scho had,  
 for he sa mekil of hyre mad.  
 & als scho menyt ofte *rycht* sare  
 hyr a sowne þat scho til hym bare,  
 þat scho, til eschewe destyne, 205  
 In a cophyne kest in þe se;  
 regratand alswa hyr husband  
 þat ded in hyre ȝard scho fand,  
 & sad þat al hyr mekil car  
 pylat had ekyte & mad mare, 210  
 þat a mane had gewyne hyre til  
 Fol. 81 a. maugre hyrris & aganis his wil.  
 & quhene he al þe tale had hard,  
 how fortowne with þat vyf had ferd,  
 be hyr tale he weste al playne 215  
 þat he is awne faddir had slane,  
 & alsa þat scho his modir was,  
 þat he weddyt for fawt of grace;  
 & alsa rane hyme þane to mynd,  
 þat he, as a wykyt man & vnkynd, 220  
 had slane hyr sone, þat of þe flud  
 hyme tuke & dyd sa mekile gud.  
 þane hyme for-thocht he had done Ill,  
 & al his deydís tald hyre till,  
 & askyt at hyre hyre *consele*, 225  
 quhow he suld do for his sawle-hele.  
 þane sad til hyme tyberea:  
 "myȝ consale is þat sovne þu ga  
 to Ihesu criste, þe prophet dere,  
 þat mony wonderis workis here." 230  
 þane cuth Iudas to Ihesu seke,  
 þat kethit wele þat he wes mek;  
 for he for-gafe hyme þe syne  
 þat he had done, mare & myne;  
 225. þat hyre hyre cause hale.

& for to kyth þe gret grace, 235  
 þat in hyme ay habundand wes,  
 his discipil he mad hyme fyrste;  
 & syne apostil, as hyme lyste,  
 he chesit hyme *wit* hyme to be,  
 for þe mar*e* famuliaryte, 240  
 he mad hyme *his* procuratore,  
 þo he wyste he suld be traytore;  
 for quhat thing eu*r* gyffyne was  
 to *criste*, vthyre mar*e* or lese,  
 cryste gefit hyme ay in ȝemsele, 245  
 þo he wes thefe & ay wald steyle.

syne before *criste* tholyt payne,  
 hym til come þe magdalayne,  
 & bro*cht* a preciuse vnyment,  
 til ennownte hyme in entent, 250  
 & apone *cristis* hed it ȝete,  
 as he wes sittand at þe mete.  
 Fol. 81 b. quhene Iudas saw it wes swa,  
 þe vngymente wes vastit swa,  
 "fare bettir had bene," he sad þane, 255  
 "hafe sald yt, & to pur mene  
 gyffyne, þat worthe wes thre hundreth  
 of þare mone." & þat na wondyre  
 wes; þare-of þat he wald hafe  
 þe teynd, as he had of þe lafe, 260  
 þat gefyne wes his master til,  
 his cowatice for to fulfill;  
 bot of þe powere na compaciens  
 he had. bot þat he my*cht* compense  
 of thre hund*ir* þe teynd leyly, 265  
 þat cumys be raknyne to thretty;  
 þar-for þane in ane lynge  
 he with Iowis mad syk warmynge,

240. famuluryte.    245. gefit.    267. & thar-for.    268. & with.



þat he is master to þame sald,  
 for thretty pennys to hym talde. 270  
 nocht-þane, quhen he saw criste wes  
 condampnyt to þe dede saklace,  
 of þat ded he cane repent,  
 & gafe a-gane þare payment,  
 grauntand but ony cause mad 275  
 rycht-wyse blud betraisit he had;  
 & went furtht & hyme-self can hyng  
 with a cord bath styth & strange.  
 & quhene þat he wes hangit swa,  
 his balful bayly byrste in twa, 280  
 & al his guttis, les & mare,  
 owt þai ruschit in þat place þare,  
 & in til his mowthe differryt,  
 þat sa fulllely suld nocht be marryt  
 for cristis awne mowthe he can kyse, 285  
 þat [a-]beoufe al mast worthy is.  
 & resone wald þat his throt ware  
 with a snar cord hangyt ful sare,  
 fra quham be tresone com þat voice,  
 þat gerte his master hang on þe croice. 290  
 & he hyme hangyt in þe ayre,  
 quhare þe feyndis has mast repar,  
 as in myd place, men ma kene,  
 be-twene þe angelis & þe mene;  
 for he þe angelis wrethit had 295  
 & mene als þat in erd bad;  
 & þare-for walde resone, þat he  
 befor þame suld punyste be.

Fol. 82 a.

& syne be-twene þe ascencione 300  
 of criste & þe spryte sendynge-done,  
 all þe apostolis semblyt vare  
 In til a howse forovtyn mare.

295. for þe he.

þane petyre saw þare wantyt ane,  
 þat for apostil suld be tane 305  
 yn-sted of Iudas, þat tynt had  
 sik diŋgnite, fore he cause mad.  
 bot sa to be in nowmyre ode,  
 It wes *nocht* til þai dwelte *with* god;  
 for-thy he wald þai vare twelfe ewyn, 310  
 & *nocht* to be in nowmyre lewyne,  
 for twelfe four̃ tymis partyt in thre  
 betaknis þe treuth of þe trīnyte  
 þat þa four̃ thryse to purchas suld fond  
 In four̃ partis of þis warld rond. 315  
 þane petyr vpe a-maunge þam stud  
 & sad: "spedful thinge vare & gud,  
 þat we stablyste ane in þe place,  
 þe quhyle to supple of Iudas,  
 þat ma *with* ws bere lele vitnes  
 of *cristis* werkis, mare & les, 320  
 & of his vprysinge þat may  
 be wytnes; for he ws cane say,  
 'ȝe sal of me be wytnes-mene  
 In þe towne of Ierusalem,  
 and als in Iudea, 325  
 and eke in all samaria,  
 & ȝoure wytnes sal be kend  
 of þis warld to þe farrest end.'  
 for meñ suld *nocht* wytnes bere  
 bot of thinge sene & hard *with* here, 330  
 þar-for is to be chosyne ane  
 of þire men þat has al tyme gane  
*with* ws, & syndry tymis saw all  
*cristis* maraklys gret & small,  
 & ythandly hard his lare." 335  
 þane tuk þai twa discipulis þare  
 of discipulis sewynty & twa,  
 þat with *criste* in þis ȝerd cane ga—

Iosephe, þat for his halynes  
 to swrname Iustus callit was, 340  
 Fol. 82 b. þat ves þe bruthire of Iacoby  
 þat sone wes of alphey,  
 & mathias, þo I na-thynge  
 spek forthire her of his lowynge :  
 for It for lof Inuch suld be, 345  
 þat in apostil chosyne wes he—  
 & prayand to god þai can knele  
 & sad : "lorde, þu knawis wele  
 menis hartis, & thochtis seis,  
 s[ch]aw quhilk of þire twa sa[l] ve ches 350  
 to supple þe quhyle of Iudas,  
 quhilk he tynt for his trespas !"  
 þane kyste þai cutti's til assay ;  
 & one mathi þa fel ay.  
 sa tuk þai hyme for þe twelf to be, 355  
 þe parfyt nowmyre for to suple.

thane mathi til his part can ta  
 alhale þe land of Iudea,  
 & prechit þare ful stedfastly,  
 & wrocht als mony gret ferly ; 360  
 & þare, as sum story vs says,  
 In-to gud pece endyt his dais.  
 & in sum buke it is talde,  
 þat one þe croice þe gast he ȝalde,  
 & endyt thru sic martyrdom. 365  
 & his banis now are in rome,  
 quhare þai lat þe puple se  
 his hewyd sum-tyme in gret daynte.  
 mathias wes of Iuda kyne,  
 þe towne of bethleem borne In, 370  
 -gentil man oñ al half he  
 wes, & nobil in al degre ;  
 & in his ȝow[th]ed sa can here

þat he þe knowlage *van* vel nere  
 as he harde of all þe lawis, 375  
 & of þe *prophetis* þe sawys.  
 fleschly lustis he lefyt ay,  
 & plesit to god *nycht* & day.  
 & as he prechand syne *can* ga  
 In-to þe land of Iudea, 380  
 cripplis he gert gange *vpe-rycht*,  
 & to blynd he gaf þe *sycht*,  
 & alkin lepyre heylyt þane,  
 Fol. 83 a. & put feyndis owte of mene,  
 & defe *men* he gaf herynge, 385  
 also to dum þe spekyne,  
 & alswa in mony stede,  
 he raysit þame þat war ded.  
 þe Iowis, þat tuk tent herē til,  
 for Inwy & gret ill-wyll 390  
 for his gud ded, [hyme] felly *socht*,  
 & hyme befor þare byschope brocht,  
 & in mony thingis hyme wreit,  
 as þai falsly one hyme leyt;  
 bot ane þat þai callyt trespace, 395  
 he tuk with þat he *cristine* wes.  
 þe byschope sad: "gyf *men* delay  
 wil gyf þe, sal þu leyf þat lay?"  
 þane sad he: "god forbed þat I  
 for-sak *criste* throw apostecy!" 400  
 þane, for he *criste* nyt wald *nocht*,  
 In-to þare consale þai hyme brocht:  
 quharē twa fals witnes had *hym* tane,  
 & gert þe layfe to dede hyme stane.  
 þe quhilk stanis, in-to vitnes 405  
 of þar fals sentence, þat fals ves,  
 he þame prayt to lay þame by  
 In þe grawe, quharē he suld ly.

syne *wit* ane ax his hewyde  
 þai strak of, & put to dede 410

ande [in] sum bukis, quhare men redis  
 of haly men & of þare dedis,  
 þai fynde: quhene mathias  
 In massedone cumyne was,  
 & *cr̃*stis treutht precht þare, 415  
 þe folk wald nocht tak to his lare,  
 bot erare to sla hyme þa thinke;  
 for-þi þa gaf hyme sic a drynk  
 þat quha-euire of It cane taste,  
 he worde stane-blynde in-to haste. 420  
 bot he drank it & na skathe hade,  
 þo with [it] vthyre blynde [war] made  
 wel twa hundyre & fyfty,  
 þat he gert se þare clerly  
 of his handis thru þe twechinge. 425  
 sa þat drink grewit na thinge.

Fol. 83 b.

þe fals feynde, þat wattis al-wa  
 gudmen fra cryste to draw ay,  
 in lyknes of a litil barne  
 aperynt þare, & bad þam þarne 430  
 þat þai suld mathi tak & sla,  
 or ellis he suld do þam gret wa.  
 þane socht þai hyme dais thre,  
 bot in þe myddis of þame ay ves he,  
 & cuth fynde hyme be naway, 435  
 til hyme-self one þe thryd day  
 askyt þare sekyne. þa sad: "mathi."  
*quod* he agane: "lo, here ame I."  
 þane tuke þai hym & *wit* sar bandis  
 be-hynde his bake þai band his handis, 440  
 & in ane rape for-owte chesone  
 þai harlyt hyme one to presone,

427. þane.

429. & in.

- & cloisit it quhene þat wes done.  
 þane þe feynd apperit sone,  
 & grynand one hyme, mad fule bere, 445  
 bot he durste nocht til hyme cum nere.  
 þane oure lorde in to gret lyicht  
 come, & aperit to his sycht,  
 & tuke hyme vpe þare quhare he lay,  
 & al his bandis brak in twa, 450  
 & confort hyme, & bad hyme ga  
 quhare he vald. & he did sa.  
 & quhene he ves sa þat fre wil,  
 he prechit faste þe puple til;  
 bot sum sa hardnyt ware þat þai 455  
 vald trew til hyme be na way;  
 & to þame he sad: "I ȝow tel,  
 þat þai all quyke sal sink to hel."  
 vith þat þe erde hopnyt richt þare,  
 & þai fel done, as he sad ayre. 460  
 & al þat euire had sene þat sycht,  
 fra merknes þai come to þe licht,  
 & turnyt to god, & baptisme tuke,  
 & vare gud meñ, as sais þe buk.  
 bot anent þis mathias, 465  
 quhat ded he deit or in quhat place  
 he restis, as ȝe se wele heyre,  
 for syndry meñ sais thingis sere;  
 bot quhilke of þam mē sal trow tīl,  
 Fol. 84 a. to say here is nocht myn will. 470  
 bot I pray hyme for þat gret grace  
 quhare-throw þat he chosine wes,  
 þat be his prayer I ma be  
 chosine to god in sik degre,  
 ovte of þis lyf þat I ma twyne 475  
 but schame, or deſ & dedly syne.
458. suld.                      469. tel.                      476. ded.

### XIII.—MARCUS.

#### [PROLOGUE TO THE EVANGELISTS.]



ETE suld I here a-towre  
spek of þe ewangelistis fowre.  
of þe quhilkis befor of twa  
schortly sum mencione I [can] ma;  
for þai ware of heare degre, 5  
as apostolis chosine to be;  
& þat honoure þai had *with*-al,  
þat we þe ewangelyste cal.  
ane is sanct Ione þe ewangeliste,  
þat of *cristis* priwete mekil wyste; 10  
syne eftyre sanct mathow,  
þat þe ewangel clerly *can* schow.  
sa remanyt vthire twa,  
of quhame I wel here menyng ma;  
þat is, of sanct marke & lucas, 15  
þat *cristis* prentice þat ane was.  
& gyf meñ speris how fele var þai,  
þai ware ewinely sewinty & twa,  
þe discipulis þat we cal now,  
þat commonly vent with Ihesu, 20  
& of his werkis vitnes bare,  
& of his vord & of his layre.  
bot þire twa laste, þat vndirtake  
þe ewangelis to put in buke,

þat þai had *nocht* hard na sene, 25  
 speryt at þame þat ay had bene  
 with Ihesu, fra þat he be-guth  
 to preche opynly vith mowth,  
 & had harde al his prechinge  
 and al his ferly virkyne, 30  
 as vare *apostolis* þat ay  
 conuersyt *wit* hyme *nycht* & day;  
 bot þai tuke suthfaste witnessinge  
 þat myld mary of al þis thinge,  
 for scho vyst beste quhat he did 35  
 fra scho hyme bar, & ay held It  
 In-to hir harte, & vitnes bare  
 of his werkis al les & mare.  
 & þe foure ewangelistis mad  
 var, of þis warld lange & brad, 40  
 In þe four partis for to preche  
*cristis* word, & It to teche;  
 sa þat þe varld þat wald *nocht* trev  
 to þame in name of Iesu,  
 sal haf enʒane, quhen he sal deme 45  
 al þe varld as hyme think queme.  
 & zet þe fowre heræ a-towre  
 ar payntit *wit* facis fowre,  
 as to foure partis haffand hed  
 of al þis warld, lynth & bred, 50  
 to ger men kepe weil goddis vord,  
 þat þai to preche has in hurd.  
 & it is sad in *prophecy*  
 of ysachiel propyrly,  
 þat of þir ilkane atoure 55  
 be hyme-self has facis four.  
 zet þane of þam has ilkane  
 a syndry forme be hym allane;  
 for mathow, & þu vil se,  
 26. speryt þat.

Fol. 84 b.



	þe forme of a man has he,	60
	for-cause he trettis opynly	
	<i>cristis</i> man[h]ede maste <i>propyrlly</i> ,	
	as he in his ewangel sais ws,	
	þare cum natus esset Iherus,	
	þat þe begynninge is but dred	65
	of Iheru <i>cristis</i> dere manhede.	
	—& luk in schape of a calfe	
	of þe compas in þe rycht halfe,	
	for in þe ewangel, as ve rede,	
	he treittis of <i>cristis</i> presthede,	70
	& of þe sacrifice þat he	
	mad for man one þe rud-tre.	
	& mark als has þe fasone,	
	—quha vil luk, of a lyone.	
	& sanct Ionæ in portratoure	75
Fol. 85 a.	—of ane erne has þe fygure,	
	for þat þe erne maste hey fleis,	
	& þe sowne clerlyaste seis,	
	for-owt mertyne of his sicht,	
	quhene he is flowyne to mast hicht ;	80
	sa sancte Iohnæ, quhene he spekis,	
	to godis godhed rycheste rekis,	
	for he maste clerly cane It se,	
	restand his hed one <i>cristis</i> kne.	
	& þocht þire foure in sum part sere	85
	þe ewangelis mad, as I sad here,	
	zet al þare sawis are but ane,	
	gyf gud tent be to þame tane,	
	& ay accordand in witnes	
	to <i>cristis</i> werke mare & les.	90
	& <i>criste</i> , quhame-of þai wryt—	
	quha þat heris it has delite—	
	ves verray man quhene he vas borne	
	—of mary, þat vas rose of thorne,	
	91. we wryt.	

& calfe quhene þat one þe rud 95  
 he offerit for ws his der blud,  
 & a lyone ves he sikerly,  
 quhene he fra ded rayse mychtly,  
 & erne in þe ascencione,  
 quhen he to hewyn passit fra her done. 100  
 & gyf ony þarnis here atoure  
 to knav þe fasone of þire fourē,  
 he may fynd in þe ezechel,  
 þat ferly thing canne of þam tel,  
 þat I cane nocht weile declare. 105  
 of It þare-for I spek nomare,  
 to sancte march turnand myn hand,  
 as I in his legand fand.

## [MARCUS.]

THIS marke þe ewangelist suthly  
 wes of þe kinryk of levy,  
 & preste als; & baptysme tuk  
 of sanct petire, as sais þe buke,  
 & of goddis word [wes] his printeis, 5  
 —þat he taucht furth as warē & vyse,  
 & vith sancte petir to rome vent,  
 & to þe puple þat þare lent  
 Fol. 85 b. cristis ewaungelis prechit richt faste.  
 & þai þat leile warē at þe laste 10  
 tuk with ewangelis & cane pray  
 sanct mark þat he but delay  
 vald trawele, & put in-to wryte,  
 & þare in lestand mynd lef It.  
 þane word be word but delay, 15  
 as he had hard his master say,  
 richt trewly þare he put in wryt.  
 & quhene petyre examyt It

- and fand it leile, for-þi gert he  
 It in al placis aprowit be. 20  
 quhene petyr saw þe stedfastnes  
 & þe ferme treutht þat in mark vas,  
 to preche in aquelea  
 crystis ewangel he gert hyme ga.  
 þare he sa hapinly wrocht þane, 25  
 þat mony sawle to criste he wane.  
 þai ewangelis þai kepe in daynte.  
 als þare a mañ conuertit he  
 þat ermogerê had to name,  
 a mychty mañ & of gret fame, 30  
 & with hyme syne to rome hym had,  
 quhar sancte petir hym bischope mad  
 of aquelea, Ilke-dele  
 þar he his stat steryt vele.  
 þane þe vntrewful þar can hym ta, 35  
 & felly strak his nek in twa.  
 þane sancte petyre þis mark send  
 til alysandyre, þame til amend.  
 sa wes he þe fyrste þat þare  
 spak ony word of goddis lare. 40  
 & he in til his fyrste cuntre  
 of alysandir, þat gret citte,  
 til þame sa techit þe ewangele  
 þat richt mony in lytil quhyle  
 he wane to god be his sermone, 45  
 & ekyt þare deuocione  
 In parfyte treutht & castyte.  
 sa it wes ferly for to se  
 Fol. 86 a. nocht anerly threw þe schewynge  
 of þe ewangele, na of þe virkine 50  
 of ferly werkis þat he wrocht  
 to sek & sare at hyme socht;  
 bot anerly befor þe lawe  
 24. ta. 33. & of aquelea. 41. cuntre. 43. of þame sa techet

þat his clene lyfe þame sample ga[we];  
 & did sa wele þare þat he 55  
 wes lifand in gud pouste.  
 syne his relikis reuerently  
 war brocht agane in Italy.

& he wes of sa gret meknes,  
 quhen he with men mad maste of wes, 60  
 þat, for he wald noch haf þe state  
 of bischepe, his thome of he bat.  
 bot god disponyt vthire-way  
 þane he cuth othyre do or say;  
 for sanct petris autoryte 65  
 distrinȝet hyme byschape to be  
 of alisandir, & hyme mad  
 send hyddir þar saulís to god be gratht.

and quhene he enterit at þe ȝete  
 of þe citte in þe hey-gat, 70  
 þe tane of his schone rafe þare.  
 & he, as he profete ware,  
 sad, or he ȝed of þat stede:

"I se wele þat myn gat is sped,  
 na sathanas sal noch mare me, 75  
 bot fra ded wark louse sal I be."  
 with þat he lukyt by hym sone,  
 & saw a bochour mend al[d] schone,  
 & gef hyme his scho for to mend  
 for syk price as he had to spend. 80

& as þe bochoure wes mendand  
 þe scho, he hwte rycht sare his hand,  
 & þare-with cryit in til hy:  
 "In til a god ay trew sal I."

& quhene mark harde hym sa swa, 85  
 sad: "god richt wele has sped myn wa;"  
 & with his spittinge & with ȝerde  
 mad hyme þat hurt wes, hale & ferd.

Fol. 86 b.

& quhene þe bochowre saw þis wrocht,  
 sancte marke in til his house he brocht, 90  
 & askyt hyme quhat he wes.  
 & he hyme tald þe suthfastnes,  
 þat he of *criste* wes a seruand,  
 & fore saule-heile come in þat land.  
 quod he: "& I wald gladly se 95  
 þi cryste, quham of þu tellis me."  
 sad marke: "gyf þu wil hym know,  
 clerly to þe I sal hyme schaw."  
 þane *cristis* treuthþ a lange quhile  
 he techyt hyme, & þe ewangele, 100  
 & gert hyme trew & baptysme tak,  
 & al his menþe for his sake.  
 þane quhene þe meñ of þat citte  
 hard þat a mane of galilee  
 dyspysit þare goddis, & na-vyse, 105  
 as þai did, wald make sacrificye,  
 how for to get hyme þai can spy.

& fra he wyst þat, in til hy  
 þat sammyne bochore, to quham his scho  
 to mend he had gyfne to, 110  
 & his hand heilyt sudanly,  
 þat to name had anany,  
 of þat towne bischape sacrīte hyme.  
 & he went to pentapoly, m,  
 & twa ȝere þane dwelt he þare, 115  
 techand besyly *cristis* layre.  
 & in-to alisandir fra þine  
*fra* pentapoly me com agane syne,  
 & be þe byschape of þat stede  
 he fand þe *cristyne* treuthþ vel sprad. 120  
 & in þe tyme he wes away,  
 þe folk þat trowit in *cristis* lay,  
 one a crage nere þe se-syd,

109. becchore.

118. to pentapoly me.

119. he.

had mad a kyrke lang & vyd  
 In til a place þat bucculy 125  
 to name had—þat is bubulcy—  
 quhare þe byschape anany  
 did his office ful thryftly.

Fol. 87 a. the bischapis þan of þe templis,  
 quhen þai harde sone of þus, 130  
 gret wechne mad besyly,  
 to tak sancte marke, for invy;  
 fore he drew men fra fals erroure,  
 & taucht þame a god til honoure.  
 sa þa byschapis gret thinge 135  
 tynt ilke day thru his prechinge.  
 & sa eftyre spyit þai,  
 þat þai fand hyme one pasck-day,  
 & sone til erd cane hyme caste,  
 & his handis & fete band faste, 140  
 & kest a rape a-bowt his hals,  
 as he had bene a traitore fals,  
 & drew hyme, as he sa cane ly,  
 thru al þe towne dyspituusly.  
 bot he ay lofyt god þat he 145  
 mycht for his sak martyre be.  
 þe scharpe stanis his flesch rafe,  
 til gret pecis one þame clafe,  
 & syndry placis of þe stret  
 with his blud vare mad wet, 150  
 & þare-with faste cane þai cry:  
 “draw we þis ox to bubulcy!”  
 & quhene þai lange tym þis had done,  
 þai put in presone þe gud man sone,  
 quhare in merknes, as mydnycht, 155  
 ane angel come with gret lycht,  
 & confort hyme debonarly;

& *criste* hyme-self come in til hy,  
 In þe sammyne habyte þat he  
 In þis world wonte wes to be, 160  
 & tuke hyme vpe quhare he lay,  
 & swetly syne cane til hym say:  
 "myn ewangelyste, pece to þe be,  
 dred nocht, for I ame ay with þe,  
 & þi name of lyfe in þe buke 165  
 sall wrytine fynd quha wil luke,  
 & þine sal neuir be put away."  
 þane one þe morne quhen it wes day,  
 þai drew hyme newly thru þe towne;  
 & quhene þat he to ded wes bowne, 170  
 prayt for þam þat sa had done  
 þat god forgyfe suld þame sone,  
 & sad, sittand ofie his kne:  
 "In manus tuas domine."

Fol. 87 b.

ande quhene þe paianis vald haf brynt 175  
 his cors, & for na thinge stynt,  
 sa wondire myrke become þe ayr,  
 þat before wes clere & fayre,  
 & thonyre flaw done & fyr-slacht,  
 þat stand one fut na man macht; 180  
 & gret haile fel in sic degre,  
 þat ilke a mane presit to fle,  
 & lewit þe body it alane.  
 þane *cristine* mene sone has It tane  
 & mad richt wele his sepultur 185  
 with drede of god & gret honour.  
 syne, eftyre *cristis* birtht but vere  
 four hundir sexti & sewyne zere,  
 fra alisandir, quhare fyrst wes he  
 grawine, as now hard haf 3e, 190  
 to venis was translat[it] syne;  
 quhare now a kirke fare & fyne

In honoure of hyme is wele mad,  
 quhare god, to quham he *ser*wit had,  
 wirkis gret ferlis for hym ay, 195  
 & euir sal do to domysday,  
 to þe strinthinge of haly kirk,  
 & fore to eg mene gud to werk,  
 & do ay gud & leyf Il.  
 als vittirly I pray hyme til 200  
 owte of þis lyfe þat I ma twene  
 but sc[h]ame, det, & dedly syne.

202. deit.



## XIV.—LUCAS.



RYSTIS ewangeliste sancte lucas  
as of naciōn cyrus was.  
In his ȝouthede leyrit he  
In antyoche leche to be,  
& in þat crafte was wele parfyt.  
bot fra he come to rype eld, tyt  
to þe apostolis he hyme band,  
& folowit þame in mony land,  
& þare haly dedis be-dene

5

wrat opynly as he had sene.

10

sum mene sais ȝet neuir-þe-les

þat he a *proselyt* mad was

& knew *lettris* of hebrew ;

Fol. 88 a.

bot *lettris* of grek wel he knew.

syne folowit he paul fra tone to tone

15

to þe tyme of his passione,

þat syne to rome *with* hyme had he,

& gerte hyme þar sancte *petir* se.

bot fra sancte paule he *partyt* nocht,

for wele na wa þat he thole mocht,

20

bot in al tribulacione

to pase *with* hyme ay wes bowne,

& in his pylgrimage ay

he folowit hyme *nycht* & day.

& his trawale & dedis all

25

he put in wryt, gret & small ;



& als gestis þat he leyryt  
 of vthris apostolis put in wryt;  
 & syne of þame al mad a buke  
 to þame þat lykyt þare-in to luke, 30  
 In lofe & memore of þare name,  
 & how þai lifft her but blame,  
 & to þe stablyne of þe kyrke,  
 & for to kene meñ wele to wirk.  
 & quhene sancte mathee his ewangel 35  
 had mad, as I say[d] sum quhyle,  
 In-to þe land of Iudea,  
 & marke in-[to] ytilia,  
 & luke mad his ewangel syne,  
 of thingis hard mar þan of sene, 40  
 as he of syndry leryt had,  
 þat with Ihesu dwellynge mad,  
 fra he becwthe to wirk merwale  
 to þe laste end of his trawale;  
 bot of oure lady al-þire-maste, 45  
 þat ful wes of þe haly gaste,  
 he gat maste part in-fowrmyn[n]ge;  
 for scho þe suth wyste of althinge  
 best, of his werk & of his layre,  
 fra þe tyme þat scho hym bare; 50  
 for scho had ay in hyre hart hyd  
 al þat he sad & at he dyd  
 In flesche til he wandryt here,  
 & tald it þame þat vald hyre spere.  
 & þis luke he his ewangelis can ma 55  
 In byt[i]ne & in asya,  
 quhare he techit meñ to lef syne,  
 & quhow to god þai suld syn wyn.  
 & for to serwe god mare sud pay,  
 world[l]y t[h]ink he lefyt ay, 60  
 for he had nothire vyf na cheld,  
 39. ewageil. 54. hym spere.

bot his flesche kepyt *euir* vnfylit  
 & gret care als he mad  
 þat he mycht *nocht* *martir* be mad  
 for goddis sak, *as* he had sene 65  
 syndry be, quhare he had bene.  
 bot he in bythanea  
 þe endynge of his lyf *can* ma,  
 quhene he had drywyn wel our  
 þe *kanntis* of sewynti *zeris* & four. 70  
 & dewot mene in honoure  
 of his cors mad þe sepulture.  
 syne eftyre þai *translat[it]* hyme  
 to constantynopolyne,  
 quhare he sal be to domysday, 75  
 god wirkand merwalis for hym ay,  
 & þane of hyme reward to ta—  
 as his ewangel menyng *can* ma,  
 þat þe angel his trumpe sal blav,  
 & ger þame ryse þat lyis law, 80  
 & to þe Iugment apere,  
 quhare al sal tak as þai *seruit* here,  
 gud for gud, & il for Ill.  
 a! wysely luk, I pray þe til  
 þat I one þat auchtful day, 85  
 quhene god our dedis sal assa,  
 befor hyme trastly ma apere,  
 & to be saf haffand na vere;  
 & þare-to helpe, þat I hyne twyn  
 but schame, det, and deydly syne. 90

65. for goddis sak þat he had sene.

## XV.—BARNABAS.



WME men wenis þat barnabas  
ane of þe apostolis was ;  
bot þai wene wrang, gyf þa red  
quhat þai ware þat mad þe cred,

of þe quhilk þe apostolis twelf 5

Ilkane ane article be It-selfe

mad, & in þe cred are

Fol. 89 a. twelfe articulis, les na mar.

for mathow wes tane of godis wil

þe place of Iudas to fulfill. 10

þo eftir cristis passionne

& in hewyne his ascencione,

to sic honour he callit paule

to safe & succur syndry sawle,

& mad hyme doctor generale, 15

to preche in þis varld hale,

& to ber leile witnes, ewyne

of It he had sewyfi in hewyn,

quhene he wes fellit in þe way

& thre dais blynd in damask lay. 20

& for þat he was nocht dwelland

with criste, na in þis warld vakand,

na hard nothire, na saw his ded,

þare-for he mad nocht of þe cred.

bot suthe It is, mark, & lucas, 25

& þe worthy barnabas

of dycipilis thre ware þa,  
 þat in nom<sup>ir</sup> war lxx & twa,  
 þat criste assignit for to be  
 In helpe his wark to suple, 30  
 as in þe ewangel 3e ma red  
 of luk, wil 3e tak hed,  
 & send þame furth twa & twa  
 in al place, quhare he wes vont to ga,  
 & sad to þame, þare wes corne mekil 35  
 bot few war to set It in sekil;  
 "pray 3e þare-for þe lord of corne  
 to send wark-mene, or it be lorne!  
 gais furth, I send 3ou, I 3ou tel,  
 as wolfs amang lammys vnsel;" 40  
 & vthir sere thing can þame say,  
 as in þe ewangel 3e se ma.  
 quhare-to for now me lest nocht rek,  
 bot of barnabas I wil speke.

barnabas in til hebrew 45  
 "þe sone of solace" we cal nov,  
 þat dwelt with þe apostolis ay  
 & conforte þame in hard assay.  
 Fol. 89 b. & eftyr cristis passione  
 & in hewyne his ascencione, 50  
 þe apostolis send hyme to teche  
 goddis word, & þe fol[k] preche.  
 & he went furth with his printece,  
 -Iohnne, þat was [war] & vyse,  
 & to þe citte fyrste cane ga, 55  
 þat callit was anemoria,  
 & sum ryght-wyse & vysmen þare  
 he fand, þo þai payanis var.  
 & quhene þai paianis þam sene had,  
 þai askit þame but abad, 60  
 59. send had.

quhat men þai war, & quhen þai  
 var cumyne, prad þame to say,  
 & als þe cause of þare cummyng,  
 þat barnabas had persawynge  
 þat þai in sume part sutel ware; 65  
 for-þi he mad worthy ansuere  
 & sad: "sene ȝarnit haf yhe  
 to wit quhat-kyn men ve be,  
 & quare-for we cum her,  
 we lat ȝow wyt, but ony ver, 70  
 þat of lord criste Ihesu,  
 þat mad þe world as ȝe se nov,  
 we are þe seruandis & mene,  
 & cummys fra Ierusalem  
 for to preche goddis word, 75  
 as is gefyne vs in til hurd,  
 & for to gere men kene his name.  
 &, bot he, god is þare nane,  
 & quha þat trewis trewly,  
 sal lyfe euire-lestandly. 80  
 & gyf ȝe wil kene þis thinge,  
 clethe ȝow in nov clethyng,  
 þat neuire sal rot, bot schen sal ay."  
 & quhen þe paianis hard þis sa,  
 þai sad: "sik merwal neuir befel 85  
 as we here ȝow of tel;  
 for quhat god ma be sa mychty?"  
 þane sad barnabas þame In hy:  
 "gyf ȝe will wit quhat ve meyne,  
 ȝe schryfe ȝow of ȝoure synis cleyne 90  
 & trewly trow & baptist be:  
 & þat we hycht þan tak sal ȝe."  
 & sad þai, þat þai vald do  
 quhat-euir thing þa sad þam to.  
 & forthire to þame prechit he 95  
 91. baptistit be.

Fol. 90 a.

þe haly treutht of þe *trinite*,  
 & bapstit þame in þat sted,  
 & in now haly clathis þam cled.  
 & fra þai wyste þat þai vare  
 mad *cristine*, *with* gladsum fare 100  
 þai lowyt god of his grace,  
 - & gret gold to barnabas  
 þai gaf, þat he but abad  
 gafe to þe powre þat mister had,  
 & *commawndit* þame to dwel Ilkane 105  
 in *cristis* grace þat þai had tane.

fra þine to cypre saylit þai,  
 & fand twa *men* of *cristis* lay,  
 arysteone & thymonen,  
 þat suthfastly vare *cristine* mene. 110  
 bot thymone þe fel fewire sa  
 trawalyt þat he *mycht* *nocht* ga.  
 þan barnabas tuk þe ewangele,

þat sancte mathew vrat hym *sum*-quhile,  
 & lad it apone thymonene 115

In goddis name; & he richt þane  
 sa hale wes of þe fewire mad  
 as he newire before had had,  
 & folowit þame in gret gladnes.

& barnabas, quhare-euire he was, 120  
 mathowis ewangele had in his hand,

& ay, quhare he sek meñ fand,  
 lad it one þame, & þai alsone  
 ware hale, fra þat wes done.  
 þane vent þai furth, & sune fand ane 125

þat eraclyus had to name,  
 þe quhilk be-for be barnabas  
 & paule to þe treutht *wonnyn* was.  
 & hyme, helpand þe haly gaste,

111. he fel.

113. þe barnabas.

byschape þai ordynit þare in haste 130  
 of *cristyne* trewtht in þe ekyne.  
 Fol. 90 b. & he ves fayne of þ[a]re *cumyne*.  
 fra þine forthire passit þai,  
 & fand a mane in þare way,  
 þat rodanus hicht, & ȝet þane 135  
 payane he wes & *nocht cristine man*.  
 debonare wes he *nocht*-þe-les,  
 rychtvyse & of gud wil he was.  
 & fra barnabas had tauchte  
 þe trewtht to hyme, he it son lacht, 140  
 & lewit his syne, & *howyn* vas,  
 & folouyt hyme fra place to place.  
 quhene þis was downe, þa met in hy  
 a Iow þat delte *vith* sorcery,  
 & to name had bariene; 145  
 þe quhilk sancte paule before þan,  
 for til haf mend hym of his plicht,  
 for a tyme tuk fra hym þe *sycht*;  
 þe quhilk, fra he knev barnabas,  
 of paphum, þar he vald pase, 150  
 lettyt hyme for til haf entre.  
 for-þi agane þare turnyt he.  
 fra þine he come to a place quhare  
 meñ & women playand ware  
 al nakit as þai vare borne; 155  
 quhare-of barnabas *thocht* scorne,  
 & þare *tempyl* waryt he,  
 quhare-in sik men had entre.  
 & þane a part of It fel done,  
 & mad a gret distruccion 160  
 of *ethnykis*, þat oysit sa  
 nakit one-schamely to ga.  
 & þai þat chapit þat ruyne,

140. he trewtht.

156. throcht.

150. þat he.

157. templyt.



- fled to þe tempil apolyne,  
 quhare þa of Iowis a gadringe 165  
 fand; & but mare byddinge  
 to þame sa prechit barnaba,  
 þat fele of þame þe truht can ta.  
 bot þat wikyt baryene,  
 haffand gret dowl þat mony men 170  
 suld turne throw hym to *crīstis* lav,  
 his vikitnes furth can schaw,  
 & mowit sic sedicione  
 Fol. 91 a. in-to þe foule folk of þe towne,  
 þat þai tuk sone sancte barnaba, 175  
 & pynynt hyme, & wrocht hyme wa.  
  
 and as þai led hym to þe place,  
 quhare to deme hym ordinit vas,  
 It hapnyt þat a nobil mane  
 owt of cypre com richt þane, 180  
 þat eusebius had to name,  
 & ves a mañ of gret fame,  
 of gret stat & of honoure,  
 & nere sib to þe emprioure.  
 & quhene þe Iowis persavinge 185  
 had of þat lordis cummynge,  
 for dowl he tuk hym þam fra,  
 a royd rape þai cane ma,  
 & drew hyme til a preve place,  
 til þat þe nycht cumyng was. 190  
 þane ful fele of þame ves bone,  
 & harlyt hym sone of þe towne,  
 & þare felly, or þai stynte,  
 In a bale fyre þai hym brynte.  
 & of his lyfe sic end mad he, 195  
 for hym þat boucht ws one þe tre,  
 & full Ioyful rariŋge mad,  
 þat for sik schort payne he had

þe blyse ay-lestand, & brukis nov  
 hey in hewine *wit* dere Ihesu. 200  
 3et war *nocht* þe Iowis content,  
 þat þai had done *hym* sic turment,  
 bot repentyt þame *rycht* þare,  
 þat þai torment[*it*] *hym* na mare,  
 & al þe fyre left in þat stede 205  
 þai wepyt in a clath of lede,  
 & In þe sey to castit *thocht*.  
 bot *nocht*-þane god tholyt *nocht*;  
 for Iohnne, his *pruntece*, & thymon  
 þat *nycht* come, & *vit* þame redone, 210  
 & It a-way bare *priwaly*,  
 & dalf It quhare It lange cane ly,  
 ner quhare *gebeseis* hade  
 In ald tyme *dwellinge* to þam made.  
 & þare þat relyke lang lay hyde. 215  
 Fol. 91 b. bot god fore it sic merwale kyde  
 þat it wes tane vpe in honoure,  
 quhene þat 3enone was *emperoure*;  
 & gelazius pape wase,  
 quhene þis vnhyd wes barnabas, 220  
 quham I Requere hartly now,  
 þat he for me pray Ihesu,  
 owte of þis world þat I ma *twen*  
 but schame, det, & dedly syne.

218. e3enone.

224. deit.

& 430  
 ———

## XVI.—MAGDALENA.



HESU cryst, lowyt þu be,  
þat for þine Inborne pitte  
denȝeit of voma<sup>n</sup> to be borne,  
to sawfe ma<sup>n</sup>kynd þat wes forlorne!

bot þat was no<sup>cht</sup> for ryhtwise mene, 5  
bot for synful, wele we kene.

& as we In þe ewangeliste red,  
hale mane has of leche na ned  
bot þai þat are bath sek & sare;  
& als þi-selfe sais forthirmare: 10

“I ame no<sup>cht</sup> cumy<sup>n</sup>e ryhtwis to cal  
to pen<sup>n</sup>ance, bot synfull al,”  
& smartly als þu sais ws til:  
“þe ded of synful I na wil  
bot þat he leife his syñ & lif.” 15  
þare-for lowinge we þe gefe.  
þo<sup>cht</sup> þu ma be thy richtwisnes  
for syne ws sla, ȝet no<sup>cht</sup>-þe-les  
þou bidis & sufferis, til þat we  
thru repentance wil turne to þe. 20

as In samplis we fynd sere  
of ful mony þat synful were,  
þat þu had eftyre in daynte  
& in ful gret specialite:  
as thays and palygya, 25

1. The first letter of the line is wanting.

sancte dawy, mathow alsa,  
 pawle als, & of egipe mary,  
 & þe magdalene, þat was vorthy,  
 þat for hyre mekil halynes  
 co-apostil syne callit was. 30  
 als sais god þat mare Ioy is  
 with angelis In hewyne blyse  
 of a synful, penance dowand,  
 þane nyne & nynte vnsynnand.  
 Fol. 92 a. nocht þane in hope of forgyfnes 35  
 suld nane syne do mare na les;  
 for of syne is callyt maste  
 to syne in þe haly gaste.  
 & þis I say to comfort all,  
 þat in vanehope na man fal; 40  
 for mar is mercy þan mysded,  
 In syndry placis as we red.  
 bot a sampil I set certane  
 þat fel in þe magdalene,  
 þat fyrst hyre gaf til al delyt, 45  
 & [syne] was of a gret meryte,  
 as men fyndis in haly wryt,  
 quha þarnis for to se It,  
 and is callyt co-apostol;  
 þare-for þe apostolis we set hyre next til. 50

now here of hyre we begyne,  
 þat cumyne was of kingis kyne;  
 syrus hyre fadir, of gret nobles,  
 & eucare callit hyre modir was,  
 þat mychty ware & of gret kyne, 55  
 & mykil had of warldis wyne.  
 scho had a cyster & [a] bruthyre:  
 lazare þe tane, martha þe todir.

32. in angelis with.

R

eftire þare fadyre & modir ded,  
 þire thre succedyt in þare sted, 60  
 & halely þe possessione,  
 þat fel þame be sucessione,  
 cwinly þai delte amang þam al.  
 to lazare cane a gre[t] part fal  
 In Ierusalem, þe citte; 65  
 & syne to martha fel in fe  
 bethanya; & to mary  
 of magdalene can þe castel ly,  
 quhare-of þe suornome scho bar.  
 & to k[n]ychthed hyre brupir lazare 70  
 halely hyme gafe, & lytil rocht  
 of landis or of riches ocht.  
 þis mary to delyte hyre gafe,  
 & lytil rocht of al þe lafe.  
 bot martha, þat was rycht wyse, 75  
 wald noch't thole þare landis perice,

Fol. 92 b.

bot bathe þar partis wysly steryt,  
 & gafe til þame al þat afferyt,  
 & þe remanand dytribut scho  
 to pure mene & neidful to. 80  
 of martha now na of lazare  
 here now wil I spek na mare,  
 bot of mary we wil begyne,  
 þat bathte wes far & gret of kyn,  
 & in habundance had riches. 85  
 for-þi þe mare wantone scho ves.  
 for þat hir name his chengit nov  
 In "synful wemane," as we trev,  
 as in þe godspel we ma se,  
 þat sais: quhen criste in þat cuntre 90  
 prechyt, þe folk hard. & þare  
 It hapnyt, in ane sythware,  
 a gudmañ, callit symon leprose,  
 had callit ihesus til his howse

94. þat had callit.

with þe dyscipilis þat he had ; 95  
 & to þame a feste he mad  
 plentuisly, I tak one hand,  
 eftir þe maner of þe land.

ande quhene mary had tything  
 of þat feste & of þat gadringe, 100  
 god hire harte Illumynyt sa,  
 þat scho dressit hire þar to ga.  
 bot, hafande schame of synnis sare,  
 scho had gret rednes til apere  
 ymange rychtwyse ; *nocht* for-þi 105  
 scho come *eftir* þame *scha*mfully,  
 & gat in handis *cristis* fete,  
 & with hire *teris* can þam wet,  
 & with hire hare syne can þam dry.  
 bot vaxand syne mar hardy, 110  
 a bouste of precius vngument  
 apone his hed in gud entent  
 owt scho ȝet, til al þe place  
 fulfyllt of þat odyre was ;  
 for þat tyme men in *custum* had, 115  
 þe gret heit of þe sone þat bad,  
 bathis til oyse & vneyment,  
 to sawe þame, þat þai var *nocht* schent.  
 Fol. 93 a. & one kneys done cane scho ly,  
 & kissit his kneis richt *tendirly*. 120  
 & quhene þis symeon has sene,  
 In til hyme-selfe he *thocht* but vene,  
 had þis bene *prophet*, as we trew,  
 he had *nocht* tholyt ȝone sinful now  
 tweche hyme. þane Ihesu ful rathe 125  
 hyme blamyt, & hir synn forgafe.  
*wit*h quhat seruice se we now  
 þis woman to cum to ples ihesu?  
 þe vngument, scho dicht *wit*h cure  
 to gere hire flesche haf swet sawur, 130

a-pone *Ihesus* had It ȝet,  
 forgyffyne of sik syne to get.  
 þane w<sup>it</sup>h þe wattire of hyr ene,  
 þat oft vnleiful sichtis had sene,  
 scho wesche his fet, & punyse It 135  
 as scho þat synnyt in þat wyt.  
 & w<sup>it</sup>h hire hayre, quhare-in scho had  
 ful gret delyt, & þare-w<sup>it</sup>h mad  
 ekyne hyre bewte for to lat,  
 þar-with scho dryit *cristis* fet. 140  
 & with hyre mowth, ful commonly  
 þat of pryd had spokine & foly,  
 ful oft scho kysit *cristis* fet,  
 In hope þat scho syne mycht bete;  
 haffand na dispere of hyre syne, 145  
 bot in traste hope pardone to wyne.  
 &, for scho luffyt mekil, þane he  
 forgafe hyre mekil Iniquite.  
 & scho wes callit vpe & done  
 þe synful woman in þat towne. 150  
 als he schew hire þe tendirnes  
 of hartful luf, þat in hym was.  
 þe feyndis sewine of hire kyst he,  
 & gert hyr halely brynnand be  
 In-to his lufe. & forthirmare 155  
 he mad hyr his familiare,  
 & procurur in-to þe way  
 he wald hyr hafe, suth to say.  
 & quhene symon hire accusyt,  
 debonerly he hyre excusyt. 160  
 he callit hyre synful & vnclene.  
 anent hyr cysteris þan, but wene,  
 þat callit ydil, he cane defende.  
 sik takine of lufe he til hyr lend,  
 - & gret, quhene he saw hyr gret. 165  
 sike lufe til hyre had *Ihesu* swet.

& fore hyre sak to lyfe fra ded  
 he raysit lazare in þat stede ;  
 & for hire sak martha þe gude,  
 fra quham sewine ȝere rane þe blud, 170  
 he heylyt þane ; alsa martilla,  
 þat þane seruand was to martha,  
 he mad worthy þe word to say,  
 þe quhilk is delytabil ay :  
 “þe wame be [b]lissit þat bar þe, 175  
 & þe papis þat fosterit þe !”  
 til hyre agane þan sone sad he :  
 “ȝa, quhat be þi blissit mot þai be  
 þat heris godis word, & It  
 kepis”—þus says haly wryte. 180

eftyre crystys ascencione  
 þe fowrtene ȝere, & passione,  
 quhene Iowys had slane sancte stewart,  
 & crystis discipilis bedene  
 owt of þare land dyspytuisly 185  
 had chasyt, & ful felloun[ly],  
 [þai] sawit þame in placis seyre,  
 ȝet goddis word þai sawand vere  
 quhare-euir þai ȝede, & sawlis wan—  
 In cristis lufe say brynt þai þan. 190  
 with þe apostolis was þat tyme  
 a byschape, callit maximyne,  
 þat ane wes of sewinty & twa  
 byschapis þat with cristie can ga ;  
 to quham for his halynes 195  
 sancte petyre, þat apostil was,  
 had recommendit þe magdalayne,  
 þat of hyre ȝemsel wald fulfane.  
 quhene þe dycipilis scalit war

Fol. 94 a. In þat tempeste, sum her sum þare. 200

175. lissit þar bar þe.

179. þat beris.



sancte maxymyne & þis mary,  
 lazare & martha witterly,  
 & hir fut-madyne martilla,  
 & sancte cedone *with* þame alsa,  
 þe quhilk wes borne of ene but *lycht*, 205  
 bot *cristyne* syne gefe hym þe *sycht*,  
 þe iowis þire & mony wt[h]yre  
*cristyne*, þare fellowny for to forthir,  
 put in a bat apone þe se  
 bot gouernale, for þai suld be 210  
 drownyt. bot quhen [þe] gud fok had  
 apone þe se mad lang a-bad  
 of hungyre & storme in-to dystres,  
 as god wald, ȝet *nocht*-þe-lese  
 aryfyt þar marcel hale & fere, 215  
 quhare nane but paianys þat tym were,  
 þai ware sa fel & dyspytuise,  
 þat nane wald herbry þam in house,  
 bo[t] tholyt al þat haly rowte  
 in wynd & wedyre ly þare-owt 220  
 of þare tempil, vndir þe wall,  
 quhare þare ydolis var stedyt al.

here eftyre, quhene scho had sene  
 how þat þe puple al-bedene  
 to þare tempil sped þame in hy, 225  
 to þare ydolis to sacryfy,  
 scho rase, *with* *contenance* plesand  
 & wysage clere, ymange þam thrange,  
 & presyt hyre in mony wyse  
 þame to refrenȝe fra sik seruice 230  
 of ydolis þat þai honowryt had,  
 þat war na makaris, bot war mad  
*with* mannis crafte & besy cure,  
 & ware na worth in til assure.  
*with* hardyment þan cane scho teche 235

þe *cristyne* treuth, & þame preche  
 how god þe warld fyrste mad,  
 & mane syne fowrmyte had,  
 & how þat man wes tynt for syne,  
 & how þat he, mane to wyne, 240  
 fra lestand lyfe come vs amange,  
 & how mane-kynd þat he can fange,  
 & how he tholyt noys sere,  
 In þis lyfe til he was heyre,  
 & how þe ded he tholyt syne, 245  
 to safe ws fra þe wethirwyne,  
 & þat mane suld eftyre syne  
 recouire his blyse & sauchny<sup>n</sup> wyne.  
 & quhene þe puple had hard wele  
 al þat scho sad ilke deyle, 250  
 þai ware for-wonderyt mare & les  
 of hyre speke, þat sa plesand was.  
 & scho prechyt þan so þane,  
 þat fele of þame to *criste* scho wan.

the prynce eftyre of þat cunctre 255  
 come with his wyf to þe citte,  
 til ydolis sacrifice to ma,  
 to gyfe þame grace, & furthir sa  
 þat he mycht get & scho beyre  
 barnys, þare landis to were. 260  
 to þame come mary magdelayn,  
 þat of þare cumynge wes rycht fane,  
 & prechit þame þe *cristine* fay,  
 for-bedand þame sadly ay  
 til ydolis for to mak sacrifice, 265  
 þat þame mycht helpe on na wise.  
 & eftyre lytil tyme by passit,  
 to þis laydy slepand faste  
 —In vision, þat was noch in wane,  
 aperyt mary magdelayne, 270

[&] sad til hyre: "þu art to bald,  
 þat warldly gud has in hald,  
 & al delyte þat þi will,  
 & tholis godis servand[is] spyll,  
 & de fore cauld & hungyre gret, 275  
 & þu lyis solland þe in swet!  
 bot gyfe þame þu cleth & fed,  
 þu sal dere by, haf þu na dred;  
 & þi husband eitlise þare-to,  
 gyf þu wenis wele to do, 280  
 to helpe þe puyre of his riches!"  
 & quhene þe laydy waknyt vas,  
 Fol. 95 a. þe visione scho durste noch't tell,  
 þat in hyre slepe [hyre] sa be-fell.  
 þe todyre nycht mary apperyt 285  
 to þis laydy, & at hire sperit,  
 quhy hire byddyngē had scho noch't done,  
 & tysit hyre lord þare-to alsone;  
 & alsa let hyre forthire wit,  
 gyf scho ware mare rakles of It, 290  
 þat scho suld rew it farly sare.  
 bot ȝet þe laydy dyd nomare  
 þane as scho had þe fyrst tym done.  
 þe thryd nycht but langare hone  
 scho aperit til hyr in gret Ire, 295  
 & visage as bles of fyre,  
 richt as scho wald þe house all  
 bryne in a blese, & ger it fall,  
 & grynnand sad dyspituīslly  
 til hyre husband, slepand can ly: 300  
 "þe membyre of sathane, slepis þou  
 with þat eddir, þi wyfe, now,  
 þat twyse has lefit to fulfill  
 þe thinge þat I commawndit hir til?  
 of cristis croice þu fellone fay, 305  
 286. & þat hire. 291. rewit.

þu restis, & þi wame also  
 wantonly þu farcis with met  
 maste delytable þu ma get;  
 bot reke of powre þu na liste,  
 þat þerise in hungyre & in threste? 310  
 & þu in chuchis & silkine clathis  
 lyis ful softe, & na thocht hase  
 of powre, þu seis dyssolate  
 of howse & herbry, as þou wate,  
 & nocht gyffis þame of þi gud, 315  
 nothire to clathis na to fude?  
 quhat, wenis þu, wekit, þat þu sal  
 eschape but payne? þat sal nocht fal;  
 for þame to helpe þu has delait,  
 quhene þai ful pytuisly þe prayt." 320  
 her-eftyre quhene þis wife can wak,  
 scho til hyr dreame sic tent can tak,  
 þat for rednes scho al queke,  
 Fol. 95 b. & at hir husband, quhene he wok,  
 þat fore þe sammyne cause ves rad, 325  
 scho franyt quhy he ves sa mad.  
 quod he: "deme, ferly nocht  
 þochte I sycht & haf gret thocht;  
 fore sic a dreame þis nycht saw I,  
 þat vris me ful gretumly." 330  
 þane tald he hyre al-bedene  
 þat he in his slepe had sene.  
 þane wes scho richt blyth & glad,  
 & tald hyme how scho sene had  
 þat Ilke dreame, "sir, þat yhe." 335  
 & sad hyme: "bettire, sir, is þat we  
 bow 3one women bydynges til  
 þane thru þe wreth of hir god spil,  
 quhame-of scho prechis ythandly,  
 & sais þat he is sa mychty, 340

þat he ma do quhat he will,  
 & nane ma lattinge mak þar till."  
 & sic awysment haf þai tane,  
 þat one þe morne, or þai fane,  
 þe magdelayne & hire company 345  
 þai tuk in hovse and herbry,  
 & þame wele can clethe & fede,  
 of na thinge tholeand þaim haf ned.

to mary þane þe prince can sa :  
 "trewis þu, woman, þat þu ma 350  
 defend þat treutht þu sa techis  
 ws and saydly prechis?"  
 "ȝa," sad scho, "I ame redy  
 til defend It suthfastly,  
 as, thru preching & merwalis ser, 355  
 schewit ws be oure master der,  
 petyre, at rome þat dwellis nov."  
 & sad he : "womane, trewis þu,

gyf we obeyse þi biddinge till,  
 þat he be mychty, or ȝet wil 360  
 grant ws grace a barne to hafe,  
 othire a madyne or a knaf,  
 & we sal trew in hym trewly  
 & lef oure ydolis halely?"

þane þe magdelane sad in hy : 365  
 Fol. 96 a. "I trew it sal noch stand þare-by."

til god þane mary prayt ȝarne,  
 þat he wald grant to þam a barne,  
 sa þat þis treutht, at his hyd,  
 micht be, t[h]row sic merwale, kyd. 370  
 þane god, þat luffit hir tendirly,  
 hyre prayer hard ; and þat laydy  
 consawit barne ; & þane þai  
 ware confermyt in cristyne fay.

356. schew it.

359. gyf he.

367. þat.

370. be micht.

þane to þe prince come in þ[e] mynd, 375  
 þat he wald to sancte petyr wend,  
 to spere gyf al wes certane,  
 þat to þame prechit þe magdalane  
 of Ihesu cryste & of his layre,  
 as scho þame prechit here & þare. 380  
 þane cane his wyf til hym say :  
 "sir, wil 3e pase & I nocht may?  
 It sal nocht be, for wele na way  
 þane yddire with 3ow sal I ga,  
 & as 3e do, I do with 3ow, 385  
 & quhare 3e reste, I rest with 3ow."  
 sad he: "lefe sal þu haf nane  
 to pase with me, bot dwel at hame ;  
 for þu art wak & gret with barne ;  
 for-þi þi 3arninge I þe warne, 390  
 fore þu mycht sone peryste be  
 be storme þat hapnis in þe se."  
 bo[t] til his esson3e scho tuk na hed,  
 na for na parele wald scho dred.  
 þane one with hyme wald scho fare, 395  
 suppose with barne scho hewy ware.  
 bot hire husband, þat was rycht wyse,  
 til hyre consent wald na wyse,  
 bot sad, scho at hame suld dwel,  
 & kepe þe thinge þat to þam fel 400  
 of þare worldly possessione,  
 & he alsone suld pas of towne.  
 bot nedly wald scho with hym ga,  
 quhat-sa com eftyre, wele or wa.  
 for wemaen are of brynnand wil 405  
 ay þare 3arninge to fulfil,  
 & with wordis cane rycht wele  
 our-cum mene hard as stele.  
 sa wrocht þis womaen with þis mane,

Fol. 96 b.

til scho halely his wil wane, 410  
 -with teris & *with* wordis swete  
 & fallinge done befor *his* fet.

for dowte þan of oure fellow fa,  
 one þare schuldris mary can ma  
 þe takine of þe croice verray, 415  
 þat mycht defend þam in þare vay.  
 þane he & scho but abad  
 purwayt & a schipe redy mad  
 of althinge, þat nedfull ware  
 to serwe & ese þame in þare fare; 420  
 & halely þare possessione,  
 þat þai had in land ore towne,  
 þai put al in ȝemsell  
 of þe magdelane, þat hame can dwel,  
 & to þe sey passit þare way, 425  
 & schippit one þe todyr day,  
 & saylit furth [a] day & nycht,  
 til þai of land [had] tynt þe sicht.  
 syne eftyr can gret wind ryse,  
 & sterit þe se one mony vyse, 430  
 þat hol & hey wawis mad.  
 & þai þat in þe schepe abad,  
 war in þat storme sted in sik strife  
 at euir in poynt to tyn þare lif.  
 for-þi abasit þai var & rad, 435  
 quhene þai þame-selfine sav sa sted.  
 bot þat laydy oure al þe lafe  
 sa gret dout & dred cane hafe,  
 & sa gret dout of hyr child il,  
 þat na remed mycht be þare-til, 440  
 þat na scho [in] þe seknes allase  
 of a knafe child deliuer wase;  
 & scho þe lyf allane can thorne,  
 fra þat ilke barne wes borne.

þane cane hyr husband 3ol & 3el, 445  
 & mony a tyme a-pon~~e~~ hir fel;  
 bot quhene he saw be ded his vyf,  
 & his sone borne & haf þe lif,  
 & wist þat [in] a lytil we  
 for falt of met þe barne suld de, 450  
 Fol. 97 a. sa ekit þane wes his gret car~~e~~,  
 —þat he cane roydly cry & rare,  
 & waryt þe tyme he wes borne,  
 & þe fortune lad hyme beforne,  
 & regratit ofte be-twene, 455  
 þat euir he had þe magdelan sene.  
 nocht-for-þi in gret & smal  
 he thocht to do hyr bydinge al.  
 þe child cane snawil þan, & grape  
 þe modyr pape, for fud to tak. 460  
 allace! nov is þe barne sa borne  
 modyr-slaar, & he, forlorne  
 & helples, mon he de of nede,  
 sene þar is na-thing hym to fed.  
 þan was þe lord ferly wa, 465  
 his wyf saw ded, his barne alsa,  
 þat gret pitte wes to her~~e~~  
 —his regrat & sorowful chere.  
 “allace,” he sad hyme-se[l]sne to,  
 “werch & waful, quhat sal þou do? 470  
 quhene I desyrit barnis til hafe,  
 þane wes I fule or þe lafe,  
 & bath has tynt for myn desyre;  
 for-þi I bryne as in a bale fyre.”  
 þane cane þe schepmen hely cry: 475  
 “do caste we owt þis ded body!  
 for þis tempeste sal lest, for force,  
 ay till we herbry þis ded cors;  
 for-þi, to sawfe ws, cast it owt!”



with þat hyr husband began to schowt, 480  
 & sad: "gyf 3e spare nocht to me,  
 na to þe modyr, 3et parde  
 3e suld, gyf pytte in 3ow var,  
 to þis squeland barne 3e spare,  
 & hafe mercy of þame & me; 485  
 for It ma happyne wele to be

ma fal 3et nocht fullylely ded,  
 þocht sik dystras hyre can led,  
 & mad hyr lyk sa to be;  
 for men ma oft wemen se 490  
 in swynge sum-tyme ly,

Fol. 97 b.

& syne our-cum. gudmen, for-þi,  
 sparis a tyme, þat we ma se  
 suthfastly gyf scho ded be!"  
 "na," sad þai, "we wil nocht spare 495  
 bot kyste hyr owt." & þer-for þare  
 þai hynt hyr. & sad [ane]: "but were,

I se a lytile Ile apere  
 In-to þe se, nocht fer away."  
 þane pytuisly þe prince can pray, 500  
 þat [þai] hyr kest nocht in þe se,  
 met til vnbestis to be,  
 bot he prait þam for godis sake,  
 þat þai wald of his mebile tak,  
 & schute þare bate with gud wil, 505  
 & cary þat body til þe hill.

& with gret dyficulte  
 to do þat þane purchast he.  
 & for sik med þat þai wald 3arne,  
 þai tuke þe modir & þe barne, 510  
 & in þe bat but mare delay  
 þame lait; syne rowit away,  
 to þai var cumyne to þat hil,

481. 3et to 3e.

509. ned.



þis *pryncis* ȝarnige to fulfill ;  
 & one þe hil þai lad in hy 515  
 þe ȝonge barne & þe ded body.  
 sa wondir [hard] was þat hil,  
 & þai had na lomys to wil,  
 for to make a ȝannand grawe ;  
 þar-for þai socht & fand a cawe, 520  
 & of It in þe maste priwe place  
 þai lad þat body, þat ded was,  
 In riche atyre & dressit wele,  
 wappyt in a furrit mantele ;  
 & layde þe chylde til hir breste, 525  
 hed & mouthe þe papis neste ;  
 & gretand sar þine passit away,  
 & to þe magdelane can say :  
 "allace! quhy can þu marcil sek,  
 to me þis mekile bale to eke, 530  
 quhare-thru is þus ded my wife,  
 þat was þe substance of my lyfe?  
 & I vnhappy cuth nochȝt fyne  
 bo[t] trowit in þine admonestine,  
 &, for þu bad, þis way can take, 535  
 & þis has tynt myn worldis make ;  
 for I thoȝht neuire þe to cawe,  
 þat I suld ony barnys hafe,  
 be-cause þat my beste luffit wife  
 suld one þis wyse now tyn þe lyfe. 540  
 &, dere mary, throu þi prayere  
 scho consawit, I trew but were,  
 throu þi prayere scho consawit,  
 quhare-thru til hyr ded is ȝrapit,  
 & hyre birthe als mon de one nede, 545  
 sene nane is It to fostir na fede.  
 no mare to þe sa wil I,  
 bot wyfe & barne Increly,

531. þis þus.

536. had tynt.

& al þe lafe þat euir myn was,  
 to god & to þi halynes 550  
 I recommend, & prays þe  
 þat þu wil thoctful one me be,  
 & pray to god, in quham þu now  
 sa suthfastly has gerte me trew,  
 þat of myn wyfis saule he rew, 555  
 þat to me wes traste & trew,  
 & hafe pytte of myn zonge barne;  
 for þi request he wil noch warne."  
 mar dule he mad þan I cane say,  
 syne passit to þe schipe one his way, 560  
 & þare bayt in þai hynte.  
 þane þe storme be-gane to stynt;  
 & sowne þai arywinge mad  
 In þe porte, quhare þai etline had,  
 & war wondir blythe & glade, 565  
 þat þai sa eschapyt hade  
 sa sere parelis & sic stryfe,  
 & to land wonnyng with þare lyfe.

thane þe prince, ore he fane,  
 towarte Ierusalem is gane. 570  
 Fol. 98 b. & richt as he wes cumyne þare,  
 thru godis wil in þat sythware,  
 sancte petyr hyme met, & has sene  
 þe takine of þe croice but wene  
 one his schuldryr. & þane he 575  
 sperit at hyme quhene he be,  
 & for quhat cause, & of quhat land  
 he wes þare cumyne wanderand.  
 & he, þat na thinge fra hym wald  
 consele, þe taile al has hym tald, 580  
 quhene he was, & of quhat state,  
 & with þe magdelane als how-gat  
 he met, & how scho gert hym trev,

& his wyfe als, in *crīste* *Ihesu*,  
 & how, to make hym *sekyr*, eke 585  
*sanctz* *petyr* scho bad hym *seke*,  
 & syne how his wyfe  
 & his barne had tynt þe lyfe,  
 & quhow he lewit þam one a hil  
 bathe quek & ded—he tald hym til. 590  
*þan* *petyr* sad: “pece to þe be,  
 bruthyr, þu art welcum to me,  
 for *helsum* consale *sekyrly*  
 þe tuk, quhen to *magdelane* mary  
 þu throwit in scho to þe tacht, 595  
 & þis far way for hir has lacht.  
 be *nocht* anoyt [gyf] þi wyf slepe,  
 þi sone reste, & wmqhile wepe;  
 for a god mychty is but make  
 al *temporale* thinge to gyf & tak 600  
 to quham he wil; for-þi þou na murne,  
 for he cane dule in Ioy turne.  
 & al is suthte, *nocht* is to lane,  
 þat þou sad of þe *magdelane*.  
 for-þi be *sikker* in þat, I say, 605  
 þat scho þe taucht!” þan but delay  
 he gert hyme al þe *placis* se,  
 quhare *crīste* had bene in þat citte,  
 & quhare he þe treutht *can* teche,  
 & quhare in ȝouthed he fyrst [can] *prech.* 610  
 owt of þe towne to bethleem,  
 Fol. 99 a. quhare *crīste* wes borne, he had hym þan;  
 syne eftyr to þe flome Iordane,  
 quhare he baptysme had tane;  
 & mony *placis* gert hyme se, 615  
 quhare *crīste* had bene in þat cuntre;  
 & syne to þe towne hym brocht has,  
 & led hyme þare fra place to place,

590. tald þam.

604. he sad.

605. *silker*=*sikker*.

quhare *criste* vthyr-quhare 3ed  
 or wrocht ony notable ded, 620  
 &, his deuocione to bete,  
 hyme led to þe monte of olyvete,  
 a richt far place be-owt þe towne,  
 quhare *criste* did his deuocione,  
 & quhare þat he was eftyr tane 625  
 with fals Iowis mony ane;  
 & syne [hyme] led to mony place  
 of þat towne, as his wil was,  
 quhare he for ws had skath & scorne,  
 & eftyr cronyt wes with thorne, 630  
 bondyn & befte fellown[ly],  
 & led syne to mont caluary,  
 & tholit þare dyspituise ded,  
 fra welland wa vs al to led;  
 to *cristis* grawe syn he hym led, 635  
 & eftyre to þat haly sted,  
 quhare *criste* with his discipilis stud,  
 fra þame in hewine quhen he 3ud.  
 eftyr all þis 3et dwelt he þare  
 with sancte petir twa 3er & mare, 640  
 þat mad hyme in oure treutht parfyt,  
 & fals mawmentis gert hym nyt,  
 & lewit hym þane, & bad þat he  
 þine hame suld pas in his cuntre.

thane to þe se he sped hym sone, 645  
 & enterit in þe schipe but ony howne.  
 he had gud wynd & saylit faste.  
 & god granttyt at þe laste  
 of þat hil sone sicht gat þai,  
 quhare his sowne & his wyf lay. 650  
 he 3arnit þane to wit quhat tyd

Fol. 99 b. of þame þat he lefit þar hyd.

622. .he led.

635. lad.

649. þat þai.

651. þame.



þe schipmen prayt he but hone  
 to schut þe bat & row hym sone  
 to þe hil, quhare his wyf lay. 655  
 & sa þai did but delay,  
 & set hyme one land gud sped.  
 & sum of þame furth wíth hym ʒed.  
 & as þai ʒed one þe sand,  
 a child þai saw hym playand, 660  
 as ʒonge childir ar wont to do;  
 bot fra he saw þame cum hym to,  
 he wíth-drew hyme, as he mocht,  
 & quhare his modir lay he socht,  
 & crape vndir hyre mantil rath, 665  
 In hope to hyd hym fra þar skath.  
 þe prince of þis cane wondir hafe,  
 & als gret ferly had þe lafe,  
 þe lytil child quhen þai had sen,  
 for þai wyst nocht quhat it suld men; 670  
 bot hyme þai folouyt nocht-for-þi,  
 til þai come quhare he can ly,  
 & fand þe body lyand þare,  
 as þai hyr lewit, les & mare,  
 hyr colour vnwemmyt & hyr flesch, 675  
 bot rycht as scho fyrste lad þar was.  
 þai lyftyt vpe þe mantil-lape,  
 & fand þe child at þe pape,  
 lyand rycht as he sukit had,  
 bot he cane gret, for he was red. 680  
 & sa Ioyful was þe pylgrime,  
 to kis his sone, þat he na cuth fyn.  
 In armis vpe he can hym brad,  
 & [to] þe magdelane he sad:  
 "a, mary magdelane, how happy 685  
 In al at me is tyd ware I,  
 gyf þu for me sa wele had wrocht,

þat my wyf quhyk haf I mocht,  
 In myn cuntre to pase wíth me;  
 laydy, Ioyful þan wald I be! 690  
 þane wýst I wele but [ony] were,  
 þat þu wíth god var luffit dere.  
 for weñe i wend na barne haf,  
 Fol. 100 a. þu has me gyffine þis litil knafe,  
 & fed hyme twa 3ere one þis hil. 695  
 for-þi I wat wele, gyf þu wil  
 nov pray for me, þat þu wele may  
 myn wyfe fra ded rase but delay."  
 wíth þat his wyf hyr hed can stere,  
 ~ & lukit one þame wíth ene clere, 700  
 as scho vakynt had bene fra slepe,  
 for þare to tuk þai cuth kepe,  
 wíth þat scho rase & stud one fwte,  
 & to þame cane sic wordis mwte:  
 "lowit be þu, magdelayne, 705  
 þat seruit god wíth al þi mayne.  
 þi trawele he can þe quyt,  
 quhene he mad þe one sic meryt,  
 þat quhat þu askis granttis he,  
 as be me may wel provyt be; 710  
 for as med-wyf to me þu was,  
 quhen I wes maste in-to distres  
 of stormys gret & pavelis sere,  
 þu was ay til me ful nere,  
 & al myn fawtis wele supleit, 715  
 & in al myn myster me relewit."  
 quhen hyr husband þis has hard,  
 for Ioy as wodmen he ferd,  
 & ferlyand grettumly of þis fare,  
 til hyre sich wordis sad he þare: 720  
 "myn der wyf, lewis þu now?"  
 "3a," scho sad, "& come richt now

702. cuth=gud?

709. þe.



- of pylgrimage quhare ȝe haf bene,  
 & al þat ȝe saw I haf sene :  
 for with mary þe magdelane 725  
 I haf bene þar for-owte payne,  
 & quhen ȝe cane sancte petir met,  
 þat al þe placis ȝou se lete,  
 In towne or owt, quhare Ihesu  
 myracle wrocht, or ȝet of Iow 730  
 tholit dysses for-owt sawete,  
 ȝe beand þar he let me se ;  
 & I wes ay þar with ȝou,  
 as be taknys ȝe ma trew."  
 Fol. 100 b. þane scho tald hyme wondir wele 735  
 al þat he saw þare ilke dele,  
 sa þat he knew but ony vene,  
 þat scho þare had [bathe] harde & sene  
 al þat he trawalit for to se.  
 for-þi Ioyful man wes he. 740  
 þane lowit he god Inkyrly  
 & þe magdelane mary.  
 his wyfe þan & his sone he hynt,  
 & rowit to þe schipe, or þai stint.  
 vedir & wynd þat wil had he, 745  
 & saylit sone to his cuntre,  
 sa þat in-to schorte quhile  
 þai arywit in mary hile  
 & land, & sone þare þai fand  
 with hyr printece mary prechand. 750  
 the prince þan & his wyf in gret  
 fel done at þe magdelane fet,  
 & tald hyr al, wele & vay,  
 þat tyd þame, fra þai ȝed hyr fra.  
 þane god scho thankit mony tyme, 755  
 & gert þam of sancte maxymyne  
 resawe baptysme þat glad var al  
 738. þat scho þat.



In þat cite, gret & smal.  
 & in þe cite of marcille  
 al þare gret templis in a quhile 760  
 & þar mawmentis, thru quhi[l]k þai  
 had bene disawit mony day,  
 þai distroit oure alquhare.  
 & byschape mad þai sancte lazare  
 of marchil & of al þat land, 765  
 þe quhilk apt þar-to þai fand.  
 þane went þai thru godis vil,  
 þe towne of akis til þa com til.  
 & of þat place sancte maxymyn  
 byschape wes in al his tyme, 770  
 & in þat land, til he lefit, duelt,  
 & with his subditis sa vele delt,  
 þat al þe folk of þat cunctre  
 ferme in cristine treutht lefit he,  
 & strinthlyt gr[e]tly godis kirk 775  
 thru gret mervalis þat he can virk.

Fol. 101 a.      now mak we relacione  
 hou al to contemplacione  
 mary hyr gafe of hart & vil.  
 & scho sa þarnful wes þar-til, 780  
 þat scho til wildirnes has socht,  
 & fand a derne sted, was wrocht  
 In til a crage of angil wark;  
 & yddir ewinely can hyr mark,  
 In þe hycht of þat ilke roche, 785  
 quhare man na beste mycht nocht aproche.  
 & þar scho dwelt thretty þere,  
 vnknawine to man þat lifand vere.  
 & nere about hyr greu rycht nocht,  
 þat hyr confort or solace mocht, 790  
 gers, na tre, na nocht ellis,  
 na vatty, as þe story tellis;

for god, in quhais luf scho brynt,  
 sa halely to hyme has hyr hint,  
 þat he na wald þat scho confortyng  
 795 for-out hyme had of *temporale* thinge.  
*with* warldis fud was scho *nocht* fede  
 In al þe tyme þat scho þare led;  
 for ilke day, in houris sewine,  
*with* angelis þat til hyr com fra hewine 800  
 vpe in þe ayre scho lyfyt was,  
 & of ane hour hale þe space  
*with* gret delyt of angel sange  
 fed scho was, & Ioy Imange,  
 syne brocht agane.—sic ves hyr fud, 805  
 & of na vthyr *temporale* gud;  
 for al þat tyd na delyt  
 had scho in met, na apetyte.  
 þat tyme a preste þare ves  
 of gud lyfe & of halynes, 810  
 þat fled þe warld as heremyt,  
 of god to haf þe mare meryt;  
 & in þat roche hey & stay,  
 a cawe he had quhare he lay,  
 þat twelfe stage was fra þe place, 815  
 quhare þe magdelane vynnand vas.  
 & ilke stage, quha wil depart,  
 Is of a myle þe auchtand parte;  
 for a stage, þu sal wite,  
 sex score It haldis of fete; 820  
 & meñ says þat hercules,  
 haffand na rednes na pes,  
 þat he a stage in a rese  
 vald ryne—sa wel anedyt he ves.  
 quhene þis preste lange þer had ben, 825  
 a tyme god opnyt his ene  
 & lefe hym se manifestly

Fol. 101 b.

with fleschly ene opynly,  
 hou þat þe angelis in þat place  
 lich[t]yd, quhare þe magdela<sup>n</sup> was, 830  
 & had hyre vpe but dyspare  
 with gret Ioy in to þe ayre,  
 & of ane houre wele þe space  
 held hyre þare in gret solace.  
 syne eftyre þai can hyre hafe 835  
 done agane in-[to] hyre cawe,  
 with gret Ioy & angel gle.  
 & fra þis sicht sene had he,  
 oure althinge he ȝarni[n]ge had  
 of þat sicht wyse to be mad. 840  
 with contryt hart he mad hym bone  
 In prayere and devocione,  
 & sa he trawalyt þat he was  
 be a stane caste ner þe place.  
 þane begane his kneis to quake, 845  
 & al his body for to schake,  
 & al his strynth falȝet, sa  
 þat he mycht na forthyr ga.  
 & ay þe mare he presit hyme  
 to þat Ioyful place to clyme, 850  
 þe mar he wox mat & mate,  
 sa þat he mycht nakine gat  
 cum nere þe place, þo he pressit faste,  
 þane a mane with a stan mycht caste;  
 -for hyme falȝet mud & mayne 855  
 for to cum þar, þo he wald fane.  
 þane wele persawit he,  
 Fol. 102 a. þat it wes godis pryuete,  
 þat but god man ma nocht cum to  
 for ony thinge þat he mycht do. 860  
 þane thocht he, god wald be  
 mare plesyt thru humylite  
 na strinth of man. for-þi but mare

—he prayt god, gretand *rycht* sare,  
 þat he wald for his mekil grace 865  
 thole hyme haf access to þat place.  
*with* þat *rycht* hely cryit he :  
 “In goddis name I *coniure* þe,  
 quhethyre þu be mæn or wyfe,  
 þat in þat cawe ledis þi lyfe, 870  
 þat þu spek & answer me  
 of It þat I spere *at* þe.”  
 & quhene he had sad þus thryse,  
 scho ansuerit hym one þis wyse :  
 “cum nere, & al þu wil spere, 875  
 I sal þe tel, for-owtine were.”  
 & he tremaland, as he mocht,  
 þe crage clymand vpe he hyre socht,  
 til he come to þe myd-way,  
 & forþir nocht. þane cane scho sa : 880

“menis þe nocht of þe ewangel,  
 þat in þe kirk is red vmquhile  
 of mary, þat had renowne  
 of synful woman vpe & downe,  
 —& *with* hyr teris wysche þe fete 885  
 of Ihesu criste, oure lord swet?”  
 “Ja, it is gane wele thretty 3er  
 sene I hard fyrste þat godspel der.”  
 “& I ame scho,” cane scho say,  
 “þat here þe thretty vintir ay 890  
 til al men has vnkennyt bene,  
 & as þu 3ystirday has sene,  
 sa ilke day in houris sewyne  
*with* angelis, send me fra þe hewyn,  
 vpraysit *with* angelis haf I bene, 895  
 & hard þare sange & þam-self sene.  
 & it is schewit nov me til,

Fol. 102 A.	þat of swet Iheru is þe will, þat fra þis varld I ame to ga, quhare-in nocht is bot dule & va. for-þi to sancte maxymyne þu schaw myn message, or þou fyne, & say hyme, at þe next pask day, In sammyne tyme þat [wont] war thay In matyne offyce for to ryse, he cum hym-selfe be ony wyse but ma in-to þe oratoure, & he sal fynd me hym before with angelis of god yddir brocht."	900
	þe preste þis hard, bot he saw nocht. þane to sancte maxymyn but bad, he passit, & al þat he had of þe magdelane hard ore sene, til hyme he tald al bedene. mare Ioyful wes neuir maxymyne In al hys lyf þane þat tyme, þane he was quhen þis ves tald; & [to] god gret thank he 3alde. & vit 3e, þat he forȝet nocht þis tale, bot one It ay he thoct, & þe selfe oure & þe day, þat þe preste cane til hym say, he enterit in þe oratore, as til hyme sad was befor. & fand þe magdelane þer stannand, he heywit vpe with angel hand of [h]ouris tva fully þe space, & as scho [stud] sa, prayand was In mydis of þe angelis brycht, & tholyt þe byschape se þat sycht. & þe bischape for rednes Durst cum na narrere, nocht-þe-lese	910 915 920 925 930

scho turnyt hyr, & sad hym syne :  
 "gud, swet faddere maxymyne,  
 cum nere; þi doughtire fle þou nocht!" 935  
 bot scho sa fayre was þat he no mocht  
 behald hyre face, þat ves sa brycht  
 of angelis thru þe mekil lycht;  
 for it mycht les grewe, I trew,  
 to [se] þe sowne in maste vertu, 940  
 þane for to se þat Ioyful face,  
 þat wes sa blyth thru goddis grace.  
 "ga furth," scho sad, "& cal þe til  
 prestis & clerkis of gud wil,  
 & bryng to me in gud entent, 945  
 þat sal me sawe, þe sacrament!"  
 þane but mare þe byschape ȝud,  
 & with hyme brocht god flesch & blud,  
 with prestis & with clerkis fele.  
 & þe magdelane, for hyr saule hele, 950  
 tuk of his hand þe sacrament,  
 & of hyre ded hyre cane repent  
 befor þe alter, & lay done  
 strekyt, & with deuocione  
 hyr armys in hyre breste cane fald, 955  
 & sa to god þe gaste scho ȝald.  
 & fra þe saule & þe body  
 war departyte, sone in hy  
 —a swet sawoure fulfyllt  
 þat place & al þat vare in hyt 960  
 plentuysly, fyve dais & mare,  
 & heylit al sek þat come þare.  
 hyre body þane with mekil cure,  
 sancte maxymyn with gret honour,  
 with bawme ennowntyt, can entyre 965  
 In place, quhare he had ordanyt here,  
 quhene he suld de, hyme-self to ly,  
 þare layd he magdelane mary.

	now say we, in þe sammyne tyme	
	þe magdelane & þe maxymyne	970
	to marcil come, & als martha,	
	with þame lazare & vthyre ma,	
	quhare þis lazare wes byschape mad ;	
	bot his cystyre mad naʒ abad,	
	bot passit & al þare company	975
	til egis with maxymyne in hy,	
	quhare-at he wes byschape mad ;	
	& sa gret grace of god he had,	
	þat in his lyfe he mervalis wrocht ;	
Fol. 103 b.	& of his lyfe quhene he was brocht,	980
	be-syd þe magdelane had sepulture,	
	of quhame be-fore he had þe cure,	
	quhare now, be his prayere lele,	
	syndry seke mene gettis þare hele,	
	& are lousit of mekil payne.	985
	& þe mentyme þe magdelaine	
	criste in his luf sa cane inflame,	
	þat scho but ma vent to þe baume,	
	þat is in þe crage sa schore,	
	quhare-of I tauld ʒou her before :	990

969. in þe in þe.

976. maxymyne.

977 is twice written in the MS., but the first time it is "quhare þat he wes bischape mad."

## XVII.—MARTHA.



HAT tyme *cristis* hoste, martha,  
 our al þe world cane *prechand* ga,  
 sawand oure-al goddis sede;  
 & sa wele þat wark cane spede,  
 þat scho þe *cristyne* treutht brocht til 5  
 mony, at in poynt ware to spil.  
 —for scho was far of fax and face,  
 & god til hyre had tent sic grace  
 of speche & of far schawynge,  
 þat, quha hyre hard, hault or jinge, 10  
 al fals ydolis sowne for-suke,  
 & rychtwyse treutht & baptysm tuk.  
 & schawand goddis sede, scho drev  
 towarte arle & wa yneucht  
 . . . . .  
 of rone endlange oñe þe flud, 15  
 sa thik & sownd was þe wod  
 be-twene arle and avynone,  
 a place now of gret renovne.  
 hapnyt martha in þat vod þare  
 to teche & kene goddis layre, 20  
 & in þat vaste scho fand a tovne,  
 þat nov is callit *terrascone*.  
 of þat come þane bath jung & ald,  
 þare skath regratand, [&] hyr tald  
 of a dragone fers & fel, 25  
 þat in þat wod þan can dwel,



& dyd to þame mekil skathe,  
 þat mene & vome~~n~~ ete he bathe—  
 a fel beste of þe kynd of þai  
 þat ar generyt in asya ; 30  
 & quhene-euir hyme tho~~ch~~t gud,  
 as fysche wald he dwel in þe flud,  
 Fol. 104 a. & our-tyrwit batis, þat rowyt þare,  
 & ete þe mene, les and mare ;  
 & vthyre tyme as beste he vald 35  
 to þat foreste his gat hald,  
 & sla and ete al þat had lyfe,  
 ald, 3onge, mane & vyfe.  
 for his hevid was sa awful mad,  
 þat he twa tethte as swordis had, 40  
 bathe lange & scharpe ; for-þi my~~ch~~t nane  
 eschape, þat euire he has ourtane.  
 & quha to fle mad hyme faste,  
 his foylze eftir hyme cane he caste,  
 þe quhilk, quhat thinge It ourtuke, 45  
 a[s] fyr gregois brynt at a luke.  
 & þat swith he wald ger ga  
 eftyre ony, þat he wald sla,  
 of ane oxgange hale þe space,  
 þat twa hundreth fet in lynth has 50  
 & twenty, and in bred alsa  
 sewyne schor~~e~~ of fute & na ma.  
 þane, quhare martha ves prechand,  
 þe puple fel to fut & hand,  
 & til hyre tald hale þe tale, 55  
 how þis beste dyd þam sik bale,  
 & prayt hyr for goddis sake,  
 quhais treutht scho gert þam take,  
 to safe þame, þat þai var noch~~t~~ tynt.  
 sancte martha þane, or scho stynt, 60  
 socht in þe voud or scho fande

þat felone beste a man etande.  
 a crucifix scho *wit* hyre had,  
 & haly vaty, þe preste had mad;  
 one hyme scho kyste þe vaty rath 65  
 & al[s] þe croyce s[ch]awyt hyme bath:  
 & as sconfyste [s]til he stud.  
 & scho furth one til hym 3ud,  
 & anerly be godis helpe,  
 about hyre hals scho put hyr belt, 70  
 & mekly led hyme as a schepe  
 tovarþ þe folk, þat hyme can kepe.  
 þane Ioyful, glad, & blyth[t]e,  
 þai slew þe fellone beste alswytht  
 Fol. 104 b. with spere, & swerde, & caste of stane, 75  
 & mony vthire vapynis ane,  
 & lofytt god, & hyre alsa,  
 þat þame deliuerit of þat fa.

of maxymyne þan *wit* þe wil,  
 & hir cystyre consentand til, 80  
 at terrascone dwelte martha ay,  
 til of hyre lyf þe last day,  
 In prayer & in gret fastinge,  
 & mad sone a gret gaderynge  
 of madynis & of cystoris sere, 85  
 & syne þare gert scho werk but ver  
 a kyrke, wele mad & traystly,  
 In þe honoure of oure lady,  
 quhare scho strate lyfe ay can led,  
 sa þat hyre-selfe scho vald *nocht* fed 90  
*wit* flesche, fysche, butyr, na chese,  
*pocht* scho suld þe lyf leyse.  
 & hyre bot anis wald scho fed  
 euir-ilke day vith mekil ned.  
 a hundrecht tymys ilke day 95

one hyr kneis scho vald pray,  
 & alsa ofte one þe *nycht*,  
 prayand god *wit* al hyr *mycht*.  
 It hapnyt hyre at awynenov<sup>n</sup>  
 be-twene þe watyre & þe toвне 100  
 for to preche þe puple to,  
 befor as scho was wont to do;  
 It hapnyt þat be-3ond þe vatere  
 a 3unge mane wald hafe beñ at *hir*,  
 sum gud of hyre moutht to here; 105  
 bot for na vyscele wes þane nere,  
 he enterit in riuere faste,  
 & swemand ay, til and *mycht* leste;  
 bot he falzeyt, " & drownyt þar  
 be strynth of flud, þat hym doñ bar. 110  
 & scantly þe tod<sup>ir</sup> day  
 fand þai quhare þe body lay,  
 to ryvine al castine one a schald.  
 þane tuk meñ to *consale*, þai vald  
 þe body bere to sancte martha 115  
 til awynone, & sone dyd sa,  
 & [it] befor hyr fet þai lad,  
 & *vit* a voyce syne þai sad  
 of his drownynge þe enchesone,  
 sayand, wald scho mak vrysone 120  
 for hym to god, gud hope had þai  
 þat þai suld hafe hyme quek away.  
 for þat þane scho fel to þe grownd  
*vit* armys spred, & sa [la] a stovnd,  
 & sad: " Ihesu *criste*, my lord dere, 125  
 as þu myn bruthire raysit, la3er,  
 myn awne dere geste, sa, I pray þe,  
 rayse þis chyld, þat al ma se!  
 sa for þi *merakile* þai may  
 be ferme in þe treutht [alw]ay." 130

Fol. 105 a.

99. þat.

108. tiland *mycht*.

- þane scho tuk hym be þe hand ;  
 & he rase, & one fet can stand,  
 & lowit god hale & fere.  
 þane scho a prest gert cum ner,  
 & baptyste hyme in þat stede ; 135  
 & eftyre gud lyfe he lad.  
 sone schawyt god hyre but les,  
 eftyre a ȝere þat scho suld cese.  
 þane hyre þe fevris al þat ȝere  
 trawalyt gretumly but were. 140  
 þe auchtand day or scho cane de,  
 scho saw þe angel[is] þat bare vpe he  
 mary, hyr cystyre, sawle in hewyne  
~~with~~ Ioyful sange & swet stewyne.  
 eftyre [þis] grace was til hyre lent, 145  
 of cysteris & bruthyre convent  
 scho send, & sad to þame but wer:  
 “myn cysteris & myn chyldir dere,  
 haf Ioy of me, for I hafe sene  
 myn cystyre sawle, of syne ful clene, 150  
 hee brocht in hewyne with angel gle.  
 me byrd be blyth þat sycht to se.”  
 sone eftyre martha but were  
 persawyt hyre passage be sa nere,  
 & bad hyr madynis þai suld dycht 155  
 Fol. 105 b. candelis yneucht, & þame lycht  
 a-bowt hyr, til þe tyme of ded,  
 & wak about hyre in þat sted.  
 & ore scho to þe ded was dycht,  
 befor þe mydys of þe nycht, 160  
 þai þat [þa] lichtis suld kepe,  
 for hewynes fele one a slepe.  
 þane ruschit a wynd in sodanly,  
 & slokyt þa lichtis halely ;  
 & scho with þat sone has sene 165

140. hyre trawalyt.

148. þai.

154. but sa.

a company of feyndis vnclene.  
 þane begouth scho to pray in hy,  
 & sad: "myn dere fadir, haly  
 & myn geste to me sa dere,  
 quhy are al þire feyndis gaderit here? 170  
 hely defere þe nocht fra me,  
 bot in myn helpe no[v] haste þu þe!"  
 þis sad, hyre cystyre has scho sene,  
 of fyre a brand hyr handis betwen  
 haffand, quhar-of þe sergis al 175  
 scho lychtyt, bathe gret & smal;  
 & athyre of þame callit vthir be nam.  
 vith þat come criste in-to þat hame,  
 & sad: "myn luffit hoste, cum to me,  
 for, quhare I ame, þu sal ay be. 180  
 me, þi geste, ofte cane þu plese;  
 for-þi in hewyne I sal þe ese;  
 & þame þat callis one þe here,  
 þare prayere sal I grant & here."  
 þane furth scho gert hyre borne be, 185  
 one to þe hewyne þat scho mycht se,  
 & bad þame hyre in askis lay,  
 & schaw til hyre a croice verra;  
 & with syk wordis prayt scho:  
 "myn dere geste, resawe me þe to, 190  
 & þi powre madyne nov kepe me;  
 as þu in erde deynghyt to be  
 herbryt with me, do sa þat I  
 be now resawyt in þi herbry!"  
 before hyre þane in þat stede 195  
 lukis evangel scho gert be rede;  
 . . . . .  
 vith þat scho swelt, & gawe þe gest.  
 & al hyre covent, leste & maste,  
 apone þe morne, it wes sovnday,  
 169. keste. 192. deymghyt.

hyre body in þe kyrk *cane* lay, 200  
 Fol. 106 a. & hyre exequies dewotly  
 did, as afferyt, & solempnitly.  
 & thre oure of day þus vas.  
 & þane at petragorycas,  
 frontus, þat þare was byschape þane, 205  
 In þat sammyne tyme his mes begane.  
 & quhen þe fyrst collet wes done,  
 In his cathedyre he sat done sone,  
 & fel one slepe of godis wil;  
 & slepand, god sad hyme til: 210  
 "frontus, myn luffyt & dere,  
 gyf þu wil, as þu sad but vere,  
 do to myn hoste, folow nov!"  
 & he to bydynghe sone cane bov;  
 & sudandly in þe towne 215  
 þay war bathe sat in *terrascone*,  
 & hale þe offyce can þai say  
 about hyre cors, þat þare þan lay.  
 & [quhen] þe mes ves al sad,  
 In-to þe grave þai twa hyre layd 220  
*with* þare handis, *criste* & *frontus*.  
 & quhen þe thinge wes done þus,  
 be þame at petragorycas  
 to þe ewangel al sad vas.  
 þe puple mad lange dwellinge; 225  
 bot he þat þe godspel sulde synge,  
 but byschapis blyssinge vald *nocht* rede,  
 & hyme to wakine ȝet had dred.  
 bot *nocht*-þane for þe puple sak,  
 þat lange abad, he gert hym vak, 230  
 & askyt hyme his benysone,  
 of þe ewangel to red a lesone.  
 & þe byschape sad alsone:  
 "myn brethyre der, quhat haf ȝe done,

- þat me has vaknyt one þis vyse? 235  
 for I with *criste* at þe seruice  
 vas, & þe entirment of martha,  
 & hyre exequies alsa.  
 bot myn gluwis & myn rynge  
 þare I lewyte, fore myn wakinge. 240  
 for-þi a messingere send sone,  
 & feche þame to me but hone,  
 Fol. 106 b. þat I lefyte, quhene I mad me bowne  
 þat holy body to lay done,  
 & to þe *sacristane* to kepe 245  
 gafe, quhene 3e raysit me fra slepe;  
 & sa forȝet haf I þame þare."  
 & þai, þat for þame send vare,  
 suth þai fand þe byschape al tald,  
 for-þi langare duele þai na vald, 250  
 bot brocht þe ta glufe & þe rynge,  
 & levyte þe todyre in taknyng  
 of þat marvale, & alsa  
 how wele *criste* lufte martha.  
 at quhais towme eftyr hyr decese 255  
 sa mony *merwalis* done vas,  
 þat þe kyng of france, glowdowe,  
 hyre sepulture come for to se,  
 In hope of helpyne of þe stane,  
 þat in þe *neris* hym had tane. 260  
 þe quhilk eftyre schort abad,  
 quhen he his offerand had mad,  
 hele gat of his Infyrmyte.  
 for-quhy vele It dowit he  
 of al þe land thre myle about, 265  
 & mad it fre but ony doute  
 of al worldly exaccione,  
 þat he þane gaf, castel or tovene.  
 þane hir madyne marcilla



vrat al hyre lyfe; & cane ga 270  
 to þe towne of clavyon,  
 quhare scho prechit yt[h]andly  
 godis vourde tene 3er & mare,  
 &, quhene scho ded, vas grawene þare,  
 & restis nov *wit* god in pece. 275  
 sa god vs grant at our decese.

there cysteris drev wele in a lyne,  
 þat þis endyt in a tyme,  
 & her to god sa thankful ware,  
 þat þai *wit* hyme to hevine can fare, 280  
 quhen þai vncled vare of þis flesche;  
 & 3et in 3erde ar *nocht*-þe-les  
 honouryt & lowit mony-faulde  
 for þare gud ded of 3ung & aulde;  
 for Ihesu criste is *nocht* Irke 285  
 Fol. 107 a. for þame gret *mer*valis to virke,  
 & namely for magdelane mary.  
 & I a tale sal tele þare-by.  
 In flavndris borne ves a clerk,  
 a tyrand man in vord & vark, 290  
 & in baptysme was callit stevyne,  
 & to þe powre was *euir* vlewyn;e;  
 brokil a[l]s he was of flesche,  
 & althinge þat vnleyful vas  
 he oysyt ay, & had na thocht 295  
 of saule-heile, na of It wrocht.  
 3et þane gret affeccione  
 he had, & als deuocione  
 In þe magdelane, & ilke 3ere  
 to faste hyre ewine he vas *nocht* swer, 300  
 287. & mary.



& ilke ȝere one hyre day  
 solemnyt seruice to ger say  
 & houris, in-to gud entent.  
 sa hapnyt a tyme he vent  
 hyr sepulture to vysit, 305  
 & þare prayand, had apetyt  
 to slepe, & þane done he lay,  
 & eftir þat hyme-self vald sa  
 þat nodir was he slepand rycht sundly  
 na ȝet vakkand al fullcly. 310  
 þe magdelane to hyme can apere,  
 as voman fare with visage clere,  
 ane angel brycht haffand but vene  
 one athire syd, hyr to sustene;  
 bot hyr ene var of vatre vete, 315  
 as scho noyusly had gret;  
 & sad hyme: "stewine, I pray þe, quhy  
 ar þi dedis sa vnworthy  
 þou ȝeldis me for myn meryt?  
 myn gud dede suld þe bettir quyte; 320  
 to compuncione þu suld steyre,  
 þe instance of myn prayer ser.  
 for, sene þu in deuocione  
 had me, I haf bene ay bowne  
 to pray for þe Ithandly. 325  
 for-þi ryse, na langar ly,  
 & sare for-think þi synnis al  
 & þe leyf I na sall,  
 Fol. 107 b. til god þat þu reconsalyt be,  
 gyf þu doys þat I say þe." 330  
 & he sone sa mekil grace  
 fand, þat in hyme ȝetine vas,  
 þat he renuncyt halely  
 to þis vykit varld & his foly,  
 & ful of gret compuncione 335

enteryt in-to relygione,  
& his mysdyd amendit all  
þat he dyd, bathte gret & smal.  
& as he ded was, by *his* bere  
þe magdelane stud *witʰ* angelis sere,  
& his saule bare vpe in hewine,  
as a quhyt dow in angelis stewyn.  
& þat mony mene has sene  
ful redly *witʰ* fleschly ene.

340

## XVIII.—EGIPCIANE.



T ware spedfule, quha-sa cuthe,  
 to put in wryt, ore tel be movthe,  
 It þat mycht mefi gere lef syne,  
 & with god sa sauchtnyn wyne,  
 as be ensampile is of It, 5  
 þat mene fyndis in haly wryt,  
 of þame þat lange sinful has ben,  
 & to god syne ware ful queme,  
 as was þe magdelane & davy,  
 þat eftyrwart var ful worthy, 10  
 plesand to god, & ful dere.  
 for-þi of þame þire samplis sere  
 I set, þat na man suld for syne  
 be dysparyt grace to wyne.  
 þe doctoure gregore sais þare-by, 15  
 nothire stekis fra goddis mercy  
 of þe syne þe quantyte,  
 na zet of It þe Inormyte,  
 na þe latnes of þe houre,  
 sa þat to þe saweoure 20  
 be knawyne þe changinge of vil;  
 as set ma be ensampil till  
 of a tale, I sal here tele,  
 ferlyful, how it befell.

of palistinis in ane abbay 25

Fol. 108 a. þar duelte a monke, forsit hym ay

In althinge god to enplese ;  
 for sa enzornyt þat man was  
 in monklyke vorke, vord, & dede,  
 fra þe tyme of his ȝouthede, 30  
 þat he to god al gevine vas,  
 & til his name had ȝozamas.  
 his flesche sa dayntyt he had,  
 þat to þe saule subiet he It mad.  
 þane sere men for Informacione 35  
 þare come of his conuersacione,  
 þat Ithandly had his thocht  
 one haly wryt, & ellis nocht.  
 for he had sic infusione  
 of godis illustracione, 40  
 þat he saw godis priwete.  
 & we sal trew þat at mycht be ;  
 fore god hyme-selfe in haly vryt  
 sais, & suthfaste thinge Is It,  
 þat þai at are of [h]art clene 45  
 sal ofte se god forowte vene.  
 sone estyre hym come to thocht,  
 þat parfytar he na be mocht ;  
 for he trewyt na man vare,  
 quham-of hyme nedyt til have lare. 50  
 als he trewyt na man was  
 In abay, na in vildirnes,  
 þat mocht do mare þane he had done.  
 & sa a voice sad hyme sone :  
 "ȝozima, þu has wele strewine, 55  
 & stalawrtly þi cource o[u]r-dryvine,  
 as to þe possibilê ma be ;  
 bot sa parfyt is nane, þat na he  
 suld ay be dowtand for to fal,  
 sene thinge to cum we myskene al. 60  
 bot gyf þou ȝarnis to vyt þus,

how many ways of hele þare Is,  
 pase fra þi kithe owte of þe land,  
 ane abay til þu fynd nere hand  
 þe flume Iordane." & he syne sone 65  
 passit one, for-owtine hone,  
 þe sad abay til he fande,  
 & at it stil cuthe he stande.

Fol. 108 b. thane þe abot come fut-hate,  
 & fand 303<sup>mas</sup> at þe 3ete. 70  
 & for he religiouse sa apperyte,  
 he blyssit hyme fyrste, & syne speryt  
 quhene he come, & quhat thinge  
 þe cause was of his cummynge.  
 þane sad he þat he come þare 75  
 for informacione & layre :  
 "for it is prechyt rycht fare ryfe  
 gret ferlys of 3oure haly lyfe.  
 for-þi til hafe instruccione

I come of 3oure cōuersacione, 80  
 sa [þat] myn sawle mycht coplyt be  
 3ouris in-to al cheryte."  
 þane sad þe abbot : "bruthyr dere,  
 god, þat seke mays hale & fere,  
 gyf ws grace sa to do, 85  
 þat ay we may emplese hym to,  
 sene but his grace we ma noch  
 ane helpe vthyre in ded na thocht.  
 þu sal be welcum to þis place,  
 & god of his habundand grace 90  
 grant þe [þat] þu be parfyte  
 In his seruice, & hafe delyte ;  
 & we sal for þe pray." & þene  
 303<sup>mas</sup> kneland sad, "amen."  
 þane in þat abbay stil dwelt he, 95

quhare he saw mene schynand be,  
 & bot re~~pro~~fe to god seruand,  
 of dedis gud & spyryt schaldand.  
 þare wes na vourd of Idilnes,  
 of gold, na siluire, na ȝet riches, 100  
 na of ony thinge temp~~ora~~le,  
 bot to þe varld ded vare [þai] hayle,  
 & straytly þe lyfe cane leyde  
 anerly in vatyre & brede.  
 & [quhene] þis saw ȝoȝimas, 105  
 ful gretly he steryt vas  
 mare p~~er~~feccione fore to do,  
 fyndand þat god he[l]pyt þare-to.  
 þe custume ves of þat abbay  
 þat þe ȝettis ware stekyt ay; 110  
 but ony monke ore herymyte  
 p~~er~~case vald cum to þame to wit;  
 Fol. 109 a. fore It was ȝete sa vnknawyne,  
 þat few come þare bot þayire awne.  
 sa wes custome of lange tyme; 115  
 fore-þi god yddir send ȝoȝyme.

and [quhene] sum days ourdriwyne ware  
 estyre he had conuersyt þare,  
 þe tyme come of þe lentrine,  
 quhene gudmeñ suld to faste begyne, 120  
 of syne to clenge þare entent,  
 & clene resawe þe sacrament.  
 of þat fastinge þe fyrste sonday  
 Ilke monk but mare delay,  
 estyre þat he had sad his mese 125  
 & fed hyme, syne, as oyse was,  
 þai entyt in þare oratore,  
 þare abbotis sete mekly before,  
 & kneland, maad þare oracione;

- syne askyt his benysone, 130  
 þat þai mycht, thru his helpe, fulfil  
 þe trawele þat þai set þame til  
 of god in-to þe honoure,  
 & for þare sawlys þe succoure.  
 &, quhene It was þis wyse done, 135  
 þe zettis hopnyt þai alsone,  
 & passyt, singand, with reherse  
 of þe todyr nocturne þe fyrst verse  
 with al þat syne folowys este.  
 & in þare house na man þai lefte 140  
 bot quhyllis twa, & quhyllis ane,  
 sa þat þe abbay it alane  
 suld nocht be lewyte, bot þat ne was  
 fore zemsale of þare riches,  
 bot forowte mes it suld nocht be 145  
 of fastyng in þe solempnite.  
 & ilkane tuk with hyme sic fude  
 as þai beste leste, quhen þai zude;  
 sume tuk daittis, sum fygis dry,  
 sume vattir potage al-anerly; 150  
 sume tuke a clathe to hele his corce,  
 & sume of lyfinge mad na forse.  
 þis passyt þai, til þai ilkane  
 vare cumyne to þe flume Iordane;  
 Fol. 109 b. & fra þai passit þat vatyr had, 155  
 ilkane of þame but abad  
 passit furth in vildirnes  
 be hyme ane, to pyne his flesche;  
 & for þe maste part fosteryt var  
 with Ioyis, gres, & vatere clere; 160  
 na ane of þame [of] vthir viste,  
 bot ilkane lufyt as hym lyste,  
 but sperynge ane of ony vthyre,  
 al-sat he vare his awne brupir.

& gyf It hapnyt, in þat tyme, 165  
 ane saw vthire, he vald declyne,  
 & fle a-vay, as he hyme dred.  
 sic was þe lyfe þai þare led,  
 to god in gud vark lyfand,  
 bot as to flesche ay deand. 170  
 þis haly fastinge þus our-drafe þai,  
 til it come to þe palme sonday,  
 & þat day befor þe nowne  
 al come þai hame but ony hone,  
 hafand his consciens vytnes 175  
 how he in þat tyme lifand vas,  
 for vthyre witnes nedit nane  
 bot god & hyme-selfe al-ane,  
 na of his trawale, na of his ded,  
 na of þe lyfe þat he cane led. 180  
 for quha for manis thank dois ocht  
 & nocht for god dred hyme nocht,  
 he purchacis hyme-self skathe  
 as to þe saule, & mekil vathe.  
 bot lat [we] nov þire gud men be, 185  
 & of 303imas spek will we.

[o]f lentryne syne þe fyrst sonday,  
 quhene vthire passit, he tuk his vay  
 vith þame al to þe flume Iordane.  
 & þare-oure quhen at he vane, 190  
 In-to þat vyld & hole foreste,  
 he passyt ay furth [but] areste,  
 richt as a man sum think þat socht,  
 þe quhilk to fynd he rycht nocht rocht;  
 for he trewyte, þat vyldirnes 195  
 but haly men be na vay was,  
 of quham ensampil he acht hafe  
 of halynes a-beoufe þe lafe,

Fol. 110 a.

174. hony.

181. tahank.



for al halely vas his delyte  
 In goddis lare to be parfyte. 200  
 for-þi fra dawynge of þe day  
 he passit furthe ay one his way,  
 bot þat he sewine syse mad arest,  
 to pray to god in-to þe este;  
 & one þe 3erd, bare & cauld, 205  
 euire-ilke nycht reste he wald.  
 & quhene [he] þus but delay  
 had traualyt, one þe twenty day  
 at þe sexte oure he mad areste.  
 makand prayere to þe este, 210  
 as he was vont to do, kneland,  
 he schaw a schedaw one his rycht hand,  
 In forme of mane semand to be.  
 for-þi in extasy fel he,  
 venand It a spyrit had bene, 215  
 þat he sa soudanly had sene;  
 for-þi he sanyt hyme ful faste,  
 as man at gretly var agaste.  
 bot eftyre his abasitnes  
 one his left hand, in suthfastnes, 220  
 as a woman he saw þare,  
 þat na clathis had, bot ves al bare;  
 brynt with þe sone, blak scho vas;  
 bot one hyre hed nocht-þe-les  
 hayre scho had, quhyt & streke, 225  
 rekand na forthire na hir neke.  
 & quhene 3ojimas had hyr sene,  
 he vas Ioyful þane but vene,  
 & sped hyme with al his mycht,  
 to þe place quhare he saw þat sycht. 230  
 for creatoure saw he nane  
 þe ane & twenty dais he had gane,  
 nothyre fule, man, na beste,  
 216. sondanly. 227. 3ojinias.

fra he come in þat foreste;  
 for-þi þe mare ʒarnyt he 235  
 þat body grathly for to se.  
 bot fra scho ʒoʒimam had sene,  
 scho fled richtfaste forout vene  
 In vildirnes. bot ʒoʒimas,  
 þocht he auld & very vas, 240  
 ʒarnand for to se þ[at] sycht,  
 he folouyt fast vitʰ al his mycht.

Fol. 110 b.

[h]e folowyt, & [scho] fled ful faste;  
 bot he cane ryne, til at þe laste  
 he ves cumyne hyre sa nere, 245  
 þat scho mycht his vord wele here.  
 þane gret ʒoʒimas, he cryand:  
 “me abyd, þu godis servande!  
 suppos at I mane synful be,  
 a-byde a lytil & spek witʰ me, 250  
 I coniure þe in godis name,  
 for quham þis penans þou has tane,  
 & fore þe hope of þe reward,  
 þat þu is to haf e[ʃ]tirwarte;  
 & sene þat refusis nane, 255  
 abyd & blyse me, ore þu gane!”  
 þus þo ʒoʒimas cryit ay,  
 scho withdrev hyr our a vale,  
 & one þe todyr syð scho bad.  
 bot to ga forthir, mycht he na had. 260  
 þane sychit he sar gretand,  
 —& teris to teris dow[b]land.  
 þat laydy þan sic speche can mak:  
 “ʒoʒoma, spar for godis sak,  
 for I ma nocht me turne to þe, 265  
 for schame þat þou me voman se.  
 bot, sene þu fayne vald vitʰ me spek,

sum of þi clathis þou me rek!"  
 þane red ves dene 3o3amas,  
 & gret dowl in his hart he tais, 270  
 & ful gret ferly als had tane,  
 quhene he [hyr] hard nemmyne his name;  
 rycht þane, as vyse & sle,  
 he bethoucht hyme a lytil we,  
 þat scho mycht neuir his nam kene, 275  
 sene scho saw hyme neuir to þan  
 bot of grace of þe haly gaste,  
 þat schenys quhare hym lest, bot vast.  
 þar-for sone, as scho hyme bad,  
 of þe twa haikis þat he had, 280  
 he tuk þe tane & bakvart kest;  
 & scho tuk it or scho reste,  
 & hyr coueryt. syne to 3o3ima  
 scho sad: "fadyr, quhat has sa  
 Fol. 111 a. to þis wildirnes brocht þe, 285  
 a synful woman for to se?"

þane to þe erde he fel sone done,  
 & askyt hyr hyr benysone.  
 & scho to erd fel als þat tyd,  
 & lyand say one athyr syd, 290  
 Ilkane askyt vthyr benysonis  
 ful mekly, & þar oracïonis;  
 sa ves nocht ellis hard  
 bot "blyse me, blyse me"—sa þai ferd.

[e]ftyr lange þai þus lay, 295  
 to 3o3omas cane scho say:  
 "for þu arte preste & has bene lange  
 at godis altar als servand,  
 & his seyre prïueteis socht,  
 & sacryt [þat] al mad of nocht, 300

268. yek, but altered to rek.

283. 3o3inia.

291. būsioñis.

300. &amp; sacryt was mad of nocht.

fadyr, fyrst It afferis þe  
 to blyse & for to pray for me."  
 & quhene ʒoʒimas herd þis thinge,  
 for rednes tuk hyme sic abaysinge,  
 þat þe swet til his fete rane. 305  
 noch̃t-for-þi he sad hyr þane:  
 "spirituale modyr, quhat-sa þu be,  
 for godis sak schau þe to me!  
 for sa parfyt to god Is þu,  
 at to þis varld þu art ded now; 310  
 for me, þat þu neuir has sene,  
 þu callis myn name; &, as I wene,  
 grace is noch̃t knawynge thru dignite,  
 a sympil preste þo I now be,  
 bot it is dingnite verray, 315  
 þat has set þe to sik assay;  
 for-þi blyse me for godis sake,  
 & als for me [þu] prayer make,  
 & grant syne to myn Indigens  
 þi proteccione & defens!" 320  
 scho hafand þane of hyme pitte,  
 sad: "lowyt mot our lorde be  
 þat purchesis þus saule-hele!"  
 "amen," ʒoʒimas can þane mele.  
 fra þe erde þane rayse þai bath, 325  
 & to þat auld þane sad scho rathe:  
 "man, quhare-to com þu to me  
 a synful womane for to se?  
 neuir-þe-lese, sene to þis vaste  
 þe has broucht þe haly gaste, 330  
 sa þat þu mycht do sume service  
 to me wreche in sum wyse,  
 sa me fyrste, how þat crist[i]ndome  
 is led, & how þe pape of rome,  
 & þe emprioure al-sa." 335

Fol. 111 b.

301. &amp; fadyr.

303. ʒoʒinias.

324. ʒoʒinias.

þane ʒoʒomas can answer ma :  
 "dere modyre, thru god prayere  
 þai far al wele ʒe eftyre sper.  
 neuir-þe-les for godis sake  
 for al þe varld ʒe prayere mak 340  
 & for me synful sene, namely  
 þat þis trawel þat her mad I,  
 be nocht to me in vane, na tynt !"  
 þan sad scho : "of sic prayere stynt !  
 for to þe, fadir ʒoʒima, 345  
 afferis sic prayere to ma ;  
 for þu has honoure of presthed ;  
 for-þi to god for me þu bede !  
 It þu bydis als, with gud wil,  
 þocht it affer nocht, I sal fulfil." 350  
 & say[a]nd þis, scho turnyt ewyn,  
 haldand hyr ene vpe to þe hevyn,  
 but lippis stering mad prayere,  
 or word, þat ony man mycht here.  
 þane stud þe monk ful dredand, 355  
 but word, to þe erde lukand.  
 eftyr to witnes god drew he,  
 þat, as he blenkȳt vpe with ee,  
 he saw hyr raysit a cowte & mare  
 fra erde in ayre, & dwelt syn þare. 360  
 & quhen he saw how þis befel  
 for rednes to þe erde he fel.  
 In abaysitnes þane sad he  
 ofte, "miserere domine ;"  
 & lyand one þe erde, he thoȳt 365  
 gyf euir it a spyrit be moȳt,  
 þat sa yt *strenȳet* for to pray.  
 þane scho, turnand til hym, can sa :  
 "fadir, quhat thinge assaileis þe  
 þat þou in t[h]ocht sa sclanderis me, 370  
 345. ʒoʒinia. 367. strenȳet.

- þat I spyrit mycht be, wenand,  
 to pray in þi sicht me fenjeand?  
 Fol. 112 a. It is nocht sa, bot ma þu trew,  
 þocht I be synful, I ame now  
 cristine womane, but fantasy; 375  
 na trew nane vthyr spryt ame I."  
 þir wordis quhene scho had sad,  
 þe takine of þe croice scho lad  
 one hyr body ouralquhare,  
 & syne sad to ʒozomas þare: 380  
 "fadir, god of our wethyrwyne  
 grant til ws þe our-cummyne,  
 & of his fals purches alsa,  
 for he cane fele buschment ma."
- þe alde þis hard, & in grete 385  
 fel done til erde at hyr fete,  
 & sad: "dere modyr, I þe pray,  
 for cristis sak, god verray,  
 & for quham þis þou nakit gais,  
 & þi flesche þis vastit has, 390  
 þat þu hele na thinge fra me,  
 þi serwand, þat I sal ask þe:  
 quhat, quhyne, & of quhat state,  
 & for quhat cause—þu me late—  
 þu has bene sa lange tym here, 395  
 with al þir circumstance sere,  
 quhare-of I sal mak þe franynge,  
 þu lat me wyt but ony fenjeynge,  
 & tel me þe suthfastnes  
 of al þi lyfe, mare & les. 400  
 for god has send me, as I trew,  
 with quham þat þu conuersis now,  
 In-to þis foreste wild & depe,  
 þi lyfe, þi stat, al hal to vet.  
 for-þi na thing þu lef fra me! 405

- for to god, gyf it *de*-plesand be  
 þat I suld wit all hale þe lyf,  
 quhou þu in payne has dreyt þis lyf,  
 he na had tholyt þe of me be sene,  
 na of na vthyr—þat is but wene— 410  
 na had comfort me *per*fat,  
 to lef myn cel & tak þis way,  
*for* I ame auld & febil bathe.”  
 scho raysit hyme þan, & sad rath :  
 “*fadir*, me schamys suthfastly 415  
 Fol. 112 b. to tel þe al; bot nocht-for-þi  
 I sal sa quhow myn saule vithine  
 is fylt vith a vlatsum syne.  
 na for halynes is it *nocht*  
 þat I consele fra þe suld ocht, 420  
 bot I for myn syne, allace!  
 sa lange has herbrite sathanas.  
 for-þi, gyf I now begyne  
 to tel þe forthyr of myn syne,  
 þu sal fle sone away, allace! 425  
 as quha dois befor þe face  
 of ane edir þat wald hym stang,  
 na þine eris to her it sa lange  
 ma *nocht* thole, bot þa mone Irk  
 to here þe syne þat I cane vyrk. 430  
 bot *nocht*-þane with mekil syte  
 I sal [þe] tel myn ful delyte,  
 prayand þe for goddis sake,  
 þat þu for me wil *prayer* mak,  
 þat I ma til his *mercy* wyne, 435  
 & get forgyfnes of myn syne.”  
 —þan þat ald gret for pytte,  
 as quha þat *dunynge* suld be.  
 þane beguth scho for to tel  
 of al hyr lyf how it befel. 440
406. þe plesand.      413. bot.      417. vithine.

"Fader, in egipe vas I borne,  
 & myn elderis me beforme.  
 —In þe twel 3er of my 3uthed  
 fra kyne & cunctre bath I 3ed  
 til alysandir, or euir I stynt. 445  
 myn madynned quhow I fyrst tynt  
 þar, & how þane to lychory,  
 vith al þe luste, folouandly  
 I vndir<sup>is</sup>lad me, þat I haf schame  
 In-to myn hart to think alane; 450  
 & it var lange to tel how I  
 had bryn<sup>is</sup>nand luste of lychory,  
 þat me na thocht at I mycht fillit be;  
 þat vylte þane sa lykyt me.  
 bot for gyftis I neuir sawld 455  
 to man, othyr 3ung na auld,  
 bot gaf It frely til al þai  
 þat with me wald sik mastri<sup>is</sup> ma,  
 Fol. 113 a. & ofte entysit ser þare-till,  
 to syne with me. sic was my wil; 460  
 & fuly led myn lyfe þare  
 wele sewinteñ 3er owt & mare;  
 myn met of[te] thygand, [sa] þat I  
 frely mycht serwe to lychery,  
 & seldyne spane for my fud; 465  
 to fil myn flesche sa 3ed I wod;  
 ay valouand me in þat syne,  
 as sow a medynge dois vithine.  
 for þat wes maste þan myn mynd,  
 quhare-in I mysded maste to kynd. 470  
 In sic ful sowne [I was] lyffand ay,  
 til I percase a-pone a day  
 saw men of luby & egipe  
 hast þame to sey, for to schype.  
 þane sad me ane of þa mene, 475  
 467. folouand. 472. till a.



þat þai var bone to Ierusalem,  
 'to se þe solempnyte  
 of *crīstis* croice, þat sal sone be.'  
 ' &, bruthyr, hopis þu þai wil me  
 wīth þame tak to pase þe se?' 480  
 sad he: '3a, gyf þou has macht  
 to pay þame þi schip fraucht.'  
 'frawcht haf I nane, bruthyr der;  
 bot I wil to þe schipe but ver;  
 & for I haf nane vthyr gud 485  
 to pay for fraucht or for fud,  
 myn body I wil gyfe þame til,  
 til demayne þat þar wil.'—  
 fader, spare me! na cause had I  
 for to mak sik trawel, trewly, 490  
 bot þat I mycht ful mony wyne  
 ay lustfully wīth me to syne.  
 fadir, þar-for for godis are  
 lewe no[v] & sper at me nomare!  
 for schame & dout lattis me 495  
 to tel mare of myn syne to þe.  
 for of myn syne It is vnfayr  
 quhene I spek; it fylis þe ayr."  
 303omas þane gretand faste,  
 answeyrt, & sad at þe laste: 500  
 "tel furth þi tayle, modyr dere,  
 & al þe suth þu lat me here,  
 & fra me þu heile na thinge,  
 for his luf, of hewyne is kinge!"

Fol. 113 b.

qvhen scho was coniuert sa, 505  
 sik spek furth cane scho ma:

"3onge 3onge man, þe tale me tald  
 þat þai to þe se paß wald,

480. to þe se.

502. þe lat.

507. 3onge 3onge.



at myn fule speke smylit in hy.  
 bot þe rok þat in hand had I, 510  
 I kyste away, & faste sped me  
*witþ* þame at passit to þe se.  
 quhene I com þare, sone I fand  
 of ʒongmen tenne in a place stanand,  
 þat semyt wele to do þat syne, 515  
 þat myn luste was sa brynnand In,  
 & mony vthyr, at bowne ware  
 to þe se & to schipfare.  
 & I ful besyly *witþ*-al  
 thrange in amange þam all, 520  
 sayand: 'brethyr, takis me *witþ* ʒou,  
 & I ful besyly sal serfe ʒou;'  
 recordand myn vnhoneste,  
 I gert al laucht, þat me cuth se.  
 & for myn vilte alsone þai 525  
 tuk me in hand, saylit þar vay.  
 quhat tunge mycht tel or eris ere  
 þe vlatsum warkis, þat þar vere  
 be me wrocht in þat schipe þare?  
 & gyf þat sum war in þat fare, 530  
 þat *witþ* me wald nocht gladly syn,  
 til entyse hyme I cuth nocht blyn;  
 for of syk syne al kindis clere,  
 þat þai mysknew, I cuth þam lere.  
 þar-for, fadyr, be content now 535  
 of þis foule story þat herd [h]as þu!  
 for þe mowth, it spekis, It filis nocht  
 anerly, bot als þe thoct.  
 þar-for me wonderis hou þe se  
 bar vpe þe schipe at herbrite me, 540  
 or þat þe erd gapand wyd,  
 me swelyt nocht vthyr tyd;  
 for I wes gyrne but ony mak

þat sawlis put to lestand vrak.  
 bot now I trew þat Ihesu cryste, 545  
 þat na man wald haf peryst,  
 bot at mysdoar's lefe þe syne,  
 Fol. 114 a. & throw repentans cum to hyme,  
 þus lang in me has peunans socht,  
 or ellis schawit I had bene nocht. 550

and to þe land, quhen we cummyñ had  
 to Ierusalem, but mar a-bad  
 we passit, & bad in þe citte,  
 til þe feste of þe croice suld be  
 schawit til al þat to mycht wyne. 555  
 bot I lefit nocht þane myñ syne,  
 bot me demaynyt as I dyd are,  
 & in þat case nane wald spare.  
 & 3et all anerly nocht þai  
 of þe schipe cane me to ga, 560  
 bot al vthyr als, þat I  
 mycht enduce to þat foly,  
 sa þat al þat mentyme  
 I fylyt sawlis als fer as myne.  
 bot syne, in þe solempnite, 565  
 quhene þat þe relyk suld schauyt be,  
 I presit, al before rynnand,  
 þe 3uñge men to syne tysand.  
 & quhene þe day beguth to daw,  
 to þe tempil meñ cane draw; 570  
 & of It til in þe 3arde  
 I wes cummyne, I ne spard.  
 & quhene tyme of day was cumyne,  
 þat þe relyk owt suld be wonnyng,  
 I thrange ful 3arne amange al þa, 575  
 þat in þe tempil fyrste can ga,  
 rycht to þe dure with trawal gret  
 til I come, & In gret swet.

& quhen we come to þe thrýswald,  
 al had entre þat euir wald, 580  
 bot I, vnhappy, thrustyne sare,  
 a fut *mycht* *nocht* get forthyr-mare.  
 & þat godis willis was,  
 þat me for my wikytnes  
 wald *nocht* his tempil I com In, 585  
 þat sa sowit was in syne.  
 & quhene I was sa put bakwart,  
 I ȝed alane in þe kyrk-ȝard,  
 & þar *considerit* I nocht me,  
 þat for myn synnis It *mycht* be. 590  
 amange mony ȝet fast I thrange  
 vith mekil payne, & furth can gange  
 to þe treswald; & þar but falȝe,  
 as I dyd fyrste, tynt myn trawel;  
 for in þe tempil enterit ilkane 595  
 but ony late bot I alane.  
 & in þe ȝard a-gane I ȝud,  
 & þar ythandly I stud,  
 regratand myn vnhapynes,  
 þat I alane vnworthi was 600  
 of al þat come til haf entre.  
*nocht*-þane ȝet pressit I me  
 twyse eftyr, þat I wald sa fane  
 entre haf; bot al in vayne.  
 & at þe laste for werynes, 605  
 of ned me worth[it] be in pes.  
 I wes sa thrungyne & mad sare,  
 þat, þo I wald, I *mycht* nomare;  
 bot of þe ȝard in til a nuke  
 I restyt me, & myn aynd tuke. 610  
 — vith sar sobyne, doule, & syt  
 myn hard fortune can I wyt,  
 banmand þe tyme þat I was borne,  
 as I ded ofte þat day beforne;

Fol. 114 b.

for let wes mad to nan but me, 615  
 þat Ioyful relyk for to se.  
 bot quhy þis was, quhen at I tho~~ch~~t,  
 athyre enchesone fand I nocht,  
 bot for þe vilte of myn syne  
 þat god wald nocht I come In 620  
 his tempil, [for] to se þat tre,  
 for oure sawete one quhi[l]k vas he  
 put, & his blud schede,  
 & for ws put nane vthir wed.

thane one myn brest fast I dang, 625  
 3oland, & myn handis wrange;  
 for angusne fast I quowke.  
 bot at þe laste vpe can I luke  
 to þe tempil; & sudandly  
 I saw ane ymage of our lady. 630  
 & sadly one hyr sat I my sycht,  
 prayand hyr at al myn mycht:

‘a lady mary, madyne chaste,  
 throw sterynge of þe haly gaste,  
 as þu god consawit, & mane, 635  
 þat ws fra þe warlo wane,  
 & flesche of þe tuk suthfastly,  
 & syne was borne of þi body—  
 als wysly, laydy, pray I þe,  
 þat þu wald mercy hafe of me. 640  
 bot how, allace! sal I be-gyne  
 of þe, laydis, mercy to wyne,  
 or with quhat harte or muth suld I  
 be-gyne to ask þe, lady, mercy,  
 þat ar sa fule be In & owt, 645  
 þat I to ask with þame has dout,  
 In presens of þi wysage clere,  
 consyderand myn synnis sere;

647. In precesens.

als vnworthy is þu be sene  
 of þir myn vnthankful ene, 650  
 þat is chaste & clene virgine,  
 & saule vnwemmyt has þe In;  
 bot ryȝt & resone wil þat I,  
 þat cesit neuir in syne to ly,  
 haf repulse nov fra þi clerte, 655  
 þat neuir ma compulsit be,  
 & for my lake be put away.  
 & noȝt-for-þi hafe [I] herd say,  
 þat god & mane of þe wes borne,  
 to saufe synful, þat was forlorne, 660  
 & þou his modyr mad with-al,  
 þat þu to pennance suld vs cal.  
 þu gyf me consall, wil of wane  
 þat has na helpe bot þe alane,  
 & grant [me] þat I leyf ma hafe 665  
 of fre entre, as has þe lafe,  
 sa þat I partenar ma be  
 of sight of þat Ioyful tre,  
 quhar-one god & man for our trespas,  
 þu soroful seand, nalyt was. 670  
 & for me þar amange þe lafe,  
 I wat wel, his blud he gaf.  
 der laydy, alsa wittirly  
 of me synful þu haf mercy,  
 þe exaltacione þat I ma se 675  
 of þe forsad Ioyful tre;  
 & þe to god, as borcht I gyf,  
 þat I sal neuir, til I lyf,  
 fyle myn flesche with lychery,  
 na mel me mar in þat foly; 680  
 bot, alsone as I ma se  
 of þi sowne þe blyssit tre,  
 I sal renunce but delay  
 651. chage. 657. þat away.

to þis fals world þis ilke day,  
 & alsa to þe warkis al, 685  
 at in It wrocht ar, gret & smal,  
 & pase quhare-euire þu ledis me,  
 fra I haf sene þat Ioyful tre.'  
 & fra þat I had mad þis bone,  
 sum comfort tuk myn harte sone, 690  
 haffand gud hope in hyr succure,  
 þat of þe tre bar þe ferme floure;  
 & of þat place, *quhare* I stud,  
 ekand þis prayer, furth I ȝud,  
 & thrañg *wit* vthyr to sa faste, 695  
 til I gat entre at þe laste,  
 fyndand nane me lattinge mad,  
 as befor I fundyne had.  
 þat haly howse, fra I come In  
 & vmbethocht me of myn syne, 700  
 sic redure & sic dowl me tuk,  
 þat to-gyddir I swet & quok.

In-to þe floure þan done fel I,  
 & remaynyt lange in extasy.  
 thane eftyr þat, I gat one fut, 705  
 & vndirstud þat I gat bowte  
 thru my berch of my bale sa swyth;  
 I cane nocht tel, sa I wes blyth,  
 na quhat in myn hart þan was,  
 til I was in þat haly place, 710  
 þat ryche relyk for to se,  
 of godis croice þe lyffand tre.  
 godis sacrament þar saw I,  
 & thru þam knew, quhou redy  
 god of his grace þam wil tak, 715  
 þat wil þare synnis syne forsak,

693. þare.

694. his.

701. So also Horstmann reads. The *l* in dowl appears to have been altered into *l*.

w<sup>it</sup>h schryft of mowth, & h<sup>er</sup>tly wil  
 þar pen<sup>n</sup>ance syne eftyr fulfill.  
 þa<sup>n</sup> done I fel one þe paythment,  
 & blyssit It in gud entent; 720  
 syne passit in but mare abad,  
 til I come quhare I fyrste had  
 of hyr þe fy<sup>g</sup>ure sene I[n] thraw,  
 þat I in borrowgange ca<sup>n</sup> draw.  
 þa<sup>r</sup> one my kneys I fel done, 725  
 Fol. 116 a. & þus I mad my<sup>n</sup> oracione:  
 'þi mercy, laydy, & þi pitte  
 þu schawyt, quhene I prayt þe,  
 kaste me no<sup>ch</sup>t away þe fra,  
 bot lat me se þat Ioy, þat þa 730  
 þat sinthful ar no<sup>ch</sup>t worth to se.  
 for-þi to god ay lowynge be,  
 þat thru þe sparand Is to wrak  
 of synful, þat wil pen<sup>n</sup>ance tak.  
 I, synful, wat no<sup>ch</sup>t quhat way 735  
 to þe forthyr I sal say;  
 for tyme it [is] þat I fulfil  
 In althinge þi debonare wil,  
 of þat þat I to borch þe tuk,  
 quhene þu no<sup>ch</sup>t my<sup>n</sup> prayere forsuk. 740  
 send me quhare-ewyr þu wil,  
 for I sal [al] þi wil fulfil,  
 & with penance hald þat vay,  
 þat best to me awale may,  
 sa þat þu my<sup>n</sup> mastres be, 745  
 & ledar in wa of sawete;  
 þi grace þar beand me beforne,  
 I paß no<sup>ch</sup>t quhare I be forlorne.'  
 & þus sayand, a voyce sa hardand,  
 as quha one fare ware on me criand, 750  
 to þat ymage of oure lady

730. with þa.

743. &amp; I with.

750. &amp; quha one.



Increly be-haldand ay:

'Jordane gyf þu passis but hone,  
lange ȝarnyt rest þu findis sone.'

& quhene þis voyce hard I had, 755

& trewit it for me be mad,

I grat ful sar, & fast can cry,

& *wit* hee woice cane til *hir* say:

'laydy, laydy, hewins quene

& of al þus world, but wene, 760

throw quham to mankynd hele Is brocht,

for þi gret mercy leyf me nocht!

*wit* þis of þe ȝard I passyt

toward þe towne, & sped me faste.

þane a gudman, as I passit by, 765

þat saw me gangand in sik hy,

thre pennys tuk & he me gefe,

to by me met, my lyf to safe."

of þis woman, quhen I haf thoct

þat þis fra bale to blyse Is brocht, 770

Fol. 116 b. þocht scho was lange sowit in syne,

& syne at god cane mercy vyne

throw our lady, mary þe fre,

suld nane for syne dysparit be,

þat for helpe wil pray hyr til; 775

for scho his prayer wil fulfil,

& pece hyr sowne *wit* sinful man,

quhene na wthyr ma, na kane.

for laydy of þe world we *hir* cal,

& als emprice of hele *wit*-all. 780

of al laydis þu art lady,

of wemen worschipe anerly.

-þu art bewte of angelis al,

& Ioy of halouys we þe cal,

& modir als of haly kyrk, 785

753. lordan.

to safe synful þat wil *nocht* Irk,  
 modyr of pite & indulgens,  
 to mysterful, souerane defens,  
 godis house & hewine-ȝate,  
 be quham synful entre sal get, 790  
 confowrt of wrech, waster of syn;  
 þe haly gast herbreis þe In.  
 þu art fayrer þan sone or moñe;  
 þu sittis *wit* god in til his trowne,  
 þat na requeste wil þe warne. 795  
 lowit be thu þat bar þat barne!  
 & set þu his modir be,  
 þat mad þis warld, ȝeit, *parde*,  
 art þu douchtyr til adame  
 & ewe, þat ws brocht in blame; 800  
 & we alswa of þi kyne,  
 set þu was neuir fylit *wit* syne,  
 bot euir was virgine kepit clene.  
 ȝet godis sone of þe, but wene  
 virgine, was borne, for our savete, 805  
 & *nocht* for þi vȝrgynyte.  
 þar-for, lady, we pray þe,  
 to þe sonnys of ewe frend þu be,  
 & purches ws þe grace ve crafe,  
 for þe gladschepe þu can haf, 810  
 quhen gabriel to þe send vas,  
 sayand: "hale mary, ful of grace;"  
 & sayd he, "god is vith þe,  
 a-beoufe al wemen blist þou be."  
 for þa Ioys we þe pray, 815  
 sene þu cane best, & best may  
 do, sa our erand be sped  
 at hyme þu one þi brest fed  
 til he was ȝonge be kind of flesch;  
 & als for þe sorowfulnes, 820  
 813. & sayd he sayd.

Fol. 117 a.

þat þu had set in þi mynd,  
 quhene þu saw hyme for mawkynd  
 thole ded to ransone þame of wa,  
 he grant ws grace heyr to lif sa,  
 þat we wyne ma til his blyse. 825  
 & der laydy, I pray þe þis,  
 þat I til hyme thankful lif led,  
 & sawit be fra dowble ded  
 & de but dett & deydly syne.  
 quhene þe lyf & sawle sal twyne, 830  
 fra sathanas þu kepe me,  
 þat fra hyme I pase al fre  
 one þat day quhen al beis done,  
 with god in blyse & Ioy to wyne.

now of þis woman [furth] spek we, 835  
 þat, as 3e hard, tuk pennys thre,  
 & sad: "quhen I tuk þis payment,  
 furth in þe towne ful sone I went,  
 & bocht þre lawis to my fud,  
 to haf with me quhare I 3ud. 840  
 & at hyme þat þe bred me sald,  
 I speryt gyf he cuth or wald  
 kene me þe gat, þat mycht me led  
 to þe flume Iordane in mast sped.  
 '3a,' sayd he; & sone þane 845  
 þe vay to þe 3et can me kene,  
 quhare þai þar passage mad,  
 þat to þat vatiir erand had.  
 þe bred I tuk, & held me way,  
 rycht as þe mañ to me can say. 850  
 & of day þe thred our þane  
 ves cumyne, quhen I þe 3at wane  
 þe preciuse croice one to se,  
 as befor 3e hard tel me.  
 þe remaynyng þane of þat day 855

I sped me faste one myn way,  
 —gretand sar for myn trespace.  
 & quhene þe sone nere done was,  
 wele ner þe flum I fand a kyrk.  
 Fol. 117 b. þar 3ed I in, for I wes Irke, 860  
 & halowit þar was þat bywiste  
 In honour of sancte Iohnne þe baptist.  
 kneland my prayer þar I mad  
 to god, þat ydyr send me had.  
 & quhene I had knelyt a stond, 865  
 & mad myn prayer, I cane fond  
 to þat flume þat haly was,  
 & wesche In yt bath handis & face;  
 syne come agane, & with schryfte  
 & contryt hart mad me tyfte. 870  
 þe sacrament of al-queknand  
 I tuk þar of prestis hand,  
 of Ihesu cristis flesche & blud,  
 In-to þat kyrk or I furth 3ud.  
 þane of þe laf a-poñ þe banke 875  
 I 3et, & of þe vatire drank,  
 & al þat nycht restyt me þare,  
 one þe 3erd lyand al bare.  
 & quhene þe day be-guth to daw,  
 I passit þe watyr in a thraw, 880  
 & prayt myn borcht þat scho wald me  
 conwoy, & led in sawete  
 quhare at to enples hyr It mycht maste.  
 with helpe of þe haly gaste,  
 In þis wastrone fra þine haf I 885  
 dwelt euir cotynualy,  
 sene I come of þe sad cite."  
 þane sad 3ojimas to þat fre:  
 "gud modyr, quhat met can þou fynd,  
 sa lange to sustene þi kynd?" 890  
 875. bang. 888. 3ojinias.

"twa lafis & ane half but mare,  
 þe quhilk þat I w<sup>i</sup>th me barz,  
 þe flume Iordane quhen I past,  
 þat wyderit war eftyr sa faste,  
 þane þay war lykare to be 895  
 stanys þan bred, trew to me!  
 & sum quhile of þame per<sup>f</sup>ay  
 myn lyfe I lede, as þu heris say,  
 & passit sa sa lange tyme."  
 quod he: "but othyr dule or pyne?" 900  
 þane sad scho: "for þu askis me  
 a thinge of gret diffyculte,  
 þe quhilk to sa I haf gret dred;  
 Fol. 118 a. fore gyf I now to memor lede  
 of syndry thochtis þe parele, 905  
 þat has dystrublit me vmquhile,  
 I dout, eftsonnis þat þai sal  
 In-to distrow[b]lyng ger me fal."

sayd he þane: "modir, þu lef noch  
 vnsad to me þu has in thocht! 910  
 for þare-to god let me þe se,  
 þat þu suld hele na thinge fra me."  
 "fadir," sad scho, "trew but werz  
 þat our passit war sewintenn zere,  
 haf I had ofte ful gret batale 915  
 of zarnige, þat ofte cuth me assale,  
 vnleleful & oneresonabile,  
 fillit of filthe & vnstabil.  
 for quhile quhen me tuk apetyt  
 til ete, þan wald me cum delyt 920  
 til hafe flesche & to ete It  
 & fesche, as I dyd in egipe.  
 delyt alsa & zarnynge  
 I had quhile to drinke gud wine

898. lyfis.

903. I sa I.

919. men tuk.

922. &amp; flesche.

In-to þe warld til I was ; 925  
 bot þar-of haffand dystras,  
 In-to þis wildirnes vasty,  
 for sic defawt oft wantonly  
 I brynt as fyre in myn entent,  
 & In myn hart had gret torment. 930

. . . . . \*  
 þat brocht quhilis in my thinkine  
 sangis 3a of lychery  
 vile & als dewylry,  
 þat I was wount in warld to synge, 935  
 has me stroublyt in mekil thinge.  
 bot quhene sic synful thoct was gane,  
 þane wald I gret & mak myn mayne,  
 & dyngand one myn breste with-all,  
 oft 'synful wreche' I wald me call. 940  
 bot þane nane vthyr hope I had  
 bot one hyr think þat I bourcht mad.  
 þane wald I ryne—quhethir, I ne rocht—  
 & prynte þat ymage in my thoct;  
 befor hyr rycht as I suld stand, 945  
 with mony teris hyr prayand  
 þa thochtis for to put me fra,  
 my soroful corce þat stroblyt sa.

Fol. 118 b. \ þan, quhen I had lange tyme gret,  
 & al myn face with teris wete, 950  
 ~& myn brest with nefis downynge bath,  
 til þe lyf me was lathe,  
 commonly þane vald I se  
 a gret lycht al enwyrone me,  
 & leste gud quhyle vald þat clernes, 955  
 to comfourt me þat soroful was.  
 & thoct, vmquhyle þat strenge me vald

938. myn nane.

\* No break in MS., but a verse wanting.

to lychery, ma *nocht* be tald—  
 spar me, fader, sic *thocht* of syne !  
 Myn wrechit corse brynt oft *wit*-In. 960  
 & quhene sick *thocht* can me schald,  
 falland to erd sal gret I wald,  
 thinkand suthly scho stud by me,  
 þat was myn borch of myn sawete,  
 makand me mannanþe þan, me *thocht*, 965  
 fellyly for I kepyt *nocht*  
 þe borowgane I drew hyr In,  
 quhene I hecht hyr to lef myn syn ;  
 þan *thocht* I þat scho wald be  
 sa noyus & sa wrath *wit* me, 970  
 as scho suld bryne me in a fyr,  
 or stryk *wit* hyr swerd of yre  
 for myn trespas. bot *nocht*-for-þi,  
 vpe fra þe erde, quhare þan la I,  
 I wald *nocht* ryse, til hyr pite 975  
 of hyr gret grace illumynyt me,  
 befor as 3e [haf] hard me sa,  
 & sic ful *thocht* chasyt awa.  
 for one hyr þat myn borch had bene,  
 I dresyt ay my hartly ene, 980  
 & In þat wastyrn, prayand *hir* to  
 þat I mycht heilful pennance do.  
*wit* fawndinge þus I haf oft *striwyn*  
 þis sewintē 3ere & þaim ourdryvyn.  
 & fra þine furth ay Ithandly 985  
 of oure swet laydy helpe had I,  
 godis modyr & maydene clene,  
 þat *dressis* al myn ded bedene."

thane 3ojimas at hyr can spere :  
 "ete þu na met, sene þou come here? 990  
 & quhat manere of clethinge

971 men in.

981. &amp; þi þat.

989. 3ojinias.

had þou for to cleth þe sene syne?"  
 Fol. 119 a. þan answerd scho, & sad: "but were  
 [It is], þat in þe fyrst aucht ȝere  
 þe twa lafis & half ete I; 995  
 & syne furth gres anerly,  
 sik as I fand, has bene myn fud  
 In þus waste quhare I ȝud.  
 bot vthyr clathis had I nane  
 þane I brocht our flume Iordane; 1000  
 bot in few ȝeris clene war þai  
 for gret elde wastit a-way.  
 gret cald þare-for of ser snaw  
 I haf tholyt, ȝou byrd wel know,  
 sa þat I vmquhyle wald be 1005  
 hard frosyne as ony tre;  
 vthyr tyme þe sone brynt me,  
 —til I worth blak as ȝe ma se;  
 & quhyl for het, & syne for cauld  
 one þe ȝerd done fal I wald, 1010  
 but spret or steringe hand þare,  
 a ded body as I þane ware.  
 þis haf I drywyn þe sewynten ȝere  
 In ned & mony fandinge ser.  
 & fra þat tyme one to þis day 1015  
 þe grace of god me kepyt ay  
 in sawle, & hayle in body,  
 helpand myn borcht. þis lyf led I  
 with met þat ma nocht wastyt be,  
 In habundance & gret pleynte. 1020  
 þis wes I cled, & fed alsa  
 thru godis word, þat al can ma;  
 for wrytine is 'nocht al anerly  
 man liffis of bred, bot sykyrly  
 In al gud word þat procedis 1025  
 of godis mowth,' as men redis;  
 &: 'þai þat þame dyspolȝeis of syne



& *consciens* clene has þame In,  
 suppos þat þai haf clething nane,  
 he cane ger þame be cled *with* stane.\* 1030  
 & fra 303imas persawit It,  
 þat scho alleygit haly wryt, . . . \*  
 & psalmis, ore *lettres* wthyre.  
 þane smyland sad scho: "gud bruthyre,  
 na, for to þis day saw I nane, 1035  
 sene I come oure þe flume Iordane,  
 Fol. 119 b. of vylde, na tame, na kind beste,  
 sene at I come in þis foreste;  
 na letyre *neuir* saw *perlay*,  
 na psalme hard [one]-to þis day, 1040  
 na 3et herd *man* red haly wryt  
 be-fore. þou wele wat It,  
 þat godis word is ay mychty  
 to doctrine *manis* wit in hy.  
 þus is þe hend of al but were, 1045  
 þat þu 3arnis of me to spere.  
 be *cristis* byrth I Requere þe,  
 þu wald pray to god for me."

qwhene þis was sad, 303imas ran  
 to kes hyre fete but abad þane, 1050  
 & sad to hyre *with* gretand stewyn:  
 "blissit ay be oure lord of hewyn,  
 þat ferlys wyrkis hyme ane,  
 quhare-of nowmer ma be nane!  
 & alsa, lord, blissit þu be, 1055  
 þat has deynit to schaw me  
 quhat reward, & quhat-kine med  
 þu gyfis to þame þat vil þe dred;  
 for, quha-sa-eu~~ir~~ sekis þe,

1031, 1049. 303inias.

\* No break in MS., but one or more verses apparently wanting.

but helpe þu wil nocht lat þam be." 1060  
 to ʒoʒimas þane can scho fond,  
 & let hyme nocht knele to þe grond,  
 & sad: "fadir, I coniure þe,  
 þat iʒ, þat þu has hard of me,  
 be god oure fadir, cryst Ihesu, 1065  
 verray god, in quham we trew,  
 þat þu tel nothyre to man na vyf,  
 til god haf tane me of þis lyf.  
 be now in pece & fare þi gat;  
 fore I haf sad þe þat I wat. 1070  
 bot eftsonys to þe but were  
 þis samyn tyme of þe next ʒere  
 I sal apere & se þi face,  
 of haly gaste me helpand grace.  
 fore-þi þe trawale one þe tak, 1075  
 þat I þe byd, for godis sake;  
 & quhene þis ʒere is al oure-paste,  
 & tyme cummyne of þe haly faste,  
 þu covme to Iordane þan alsone.  
 bot pas It nocht, as meñ war wone, 1080  
 Fol. 120 a. þat dwelt at hame in ʒoure abbay,  
 þat he wend nan knew bot þai."  
 as mane abasit þane cryit he:  
 "lowyng to god euirmare be,  
 þat gyfis mare to his luferis 1085  
 þane þai cane ask." þan scho answeris,  
 sayand: "fadyr, in þine abbay  
 hald þe, til þe forsad day;  
 fore, and þu wald þe contrare profe,  
 þu sal na mycht haf to remose, 1090  
 til þat day þat Ihesu had  
 with his printese his super mad.  
 þan godis blud & his body

1061. ʒoʒinias.

1064. þat is.

1073. &amp; sal.

1081. þat hame.

1092. princese.

put in to weschale, þare-to worthy,  
 & þat ilke tyme of day, 1095  
 þat 3e ar wont of þat abbay  
 to cum to þe flume Iordane,  
 with þat relyk come þe alane,  
 þat I þare-with ma commond be,  
 & als þat preciese thing to se. 1100  
 fayre fadyr! my bowne grant me,  
 & bryng þat I haf askyt þe,  
 rycht to sancte Iohannis oratoure.  
 þare I was commond last before  
 with þat same, þat Ihesu had 1105  
 with his sad printese his super mad,  
 þat I be mad syne partenere  
 with þame of þat haly supare.  
 & quhen þu cummys hame, þu may  
 to þour abbot, dene Iohne, say: 1110  
 'to þe & to þi folk tak hede,  
 for of mendynge 3e haf gret ned!'

bot now þis say þu nocht hyme til,  
 bot quhat tyme god byd þe It wil."  
 þane estyre scho prayt þat ald, 1115  
 þat he fore hyre mak prayere wald,  
 scho sped hyre syne in-to na haste  
 one to þe gret hol of þat waste.  
 þane 3ozomas with soroful mude  
 kyssyt þe erde quhare scho stud, 1120  
 of kneis thankand god oft-syse,  
 þat s[ch]awit hyme þat sicht in þat vise;  
 & faste hame syne 3ed  
 til his abbay richt gud-spede,  
 Fol. 120 b. ewyne throu þe wastrine þat ilke day, 1125  
 þat he come fra þat abbay,  
 & come but let þe sammyn þare,  
 þar þai ware wont þat dwel[i]t þare;

1106. princese.

1113. say I.

1117. &amp; sped.

& al þe ȝere þare stil can dwel,  
 bot þis tale wald he na man tel; 1130  
 & in his hart ay prayer mad,  
 þat þe swet sicht, þat he sene had,  
 god suld hyme grant a-gane to se;  
 fore-þi þat ȝere to lange thocht he.

eftyre, þe next lentryn, quhen be-gomyn 1135  
 was þe fastine, þe ȝere our-[r]unmyne,  
 & cummyne was þe fyrst sonday,  
 þat þai ware wont of þare abbay  
 to pas, as þai [in] custum had,  
 with þare abbottis leif, but bad, 1140  
 þane ȝoȝomas mad hyme ȝare,  
 as vthyre dyd, furth to fare.  
 þe feuire hyme tuk, & he dwelt stil,  
 pocht It ware agane his will.  
 bot quhen þat he hym vmthocht, 1145  
 hou scho [had] sad þat he suld nocht  
 pas of his abbay, tholmoudly  
 he leite þat haly tyme ga by,  
 til þat feris thur[s]day come nere;  
 þane wox he sone hale & fere. 1150  
 quhen his bruthire hame cumyn ware  
 fra wildirnes, as þai dyd ere,  
 þane þat day, in gret honour,  
 þe sacrament of oure saweoure,  
 In clene weschel he tuk in hy, 1155  
 as hym scho bad, reuerently.  
 fygis & daytis with hyme he had,  
 & potage als in watir mad,  
 & to þe kirk he come but let,  
 quhare scho to hyme triste set; 1160  
 syne ȝed to þe vatis-syde,  
 & sat done, hyre come to byd.

1144. &amp; pocht It ware.

1149 theris furday.

bot, sekirly, he slepyt nocht;  
 for he had ay mekil thocht  
 one hyre, to se hyr cumyne ay. 1165  
 bot quhen [he] saw scho mad delay,  
 cane nane þe teynd tel of disces  
 In til his hart þat þane was,  
 Fol. 121 a. sayand: "allace! I wyrk in wane,  
 scho has bene here & gane agane." 1170  
 gowand to hewine fast, prayt he  
 to god, to thole hyme þar to be  
~~nocht~~ but sycht of þat haly face,  
 þat he to se before had grace.  
 "allace!" he sad, "sal I gange hame, 1175  
 berand myn synnis fore þis blame?"  
 & fel eftir-wart in his thocht,  
 "suppos scho come, scho mycht nocht,  
 for fawt of bat, [pas] oure þe flume  
 na to me wrechit synful cume. 1180  
 allace! now quhat sal word of me,  
 now alienit, gyf I sall be,  
 of þat swet sicht. it warre me wa!"  
 & thinkand [þis], he lukit hym fra,  
 & saw þat haly woman nere-hand, 1185  
 ewine to þe watir gangand.  
 & quhene one þe ferrare bank  
 he saw hyre stand, god can he thank;  
 thinkand, þane, in his thocht  
 quhethyre scho mycht oure-pas ore nocht. 1190  
 & sone eftyre he lukit hym fra,  
 & saw hyre one þe vatir ma  
 þe takine of þe croice verray.  
 þane mycht was cumyne & gane day;  
 bot þe mone sa clerly kyde, 1195  
 þat he al þat euir scho dyd,  
 saw. & fra þe croice was mad

1173. þat nocht but.

a-pone þe flume, þat was sa brad,  
 one þe watyre scho ȝed, but wene,  
 but dred, as It [one] erd had bene. 1200  
 þane ȝoȝomas, þat saw þat wele,  
 as mañ abaisit beguth to knele;  
 bot scho wald nocht thole hyme sa do;  
 fore, ore scho come þe land to,  
 scho cryit one hyme & sad: "þu wat, 1205  
 þat þu of presthed has þe state,  
 & beris godis priuete."  
 þane to þat word obeysit he.  
 & fra scho come a-pone þe dry,  
 to ȝoȝomas scho cane cry: 1210  
 "blyse me, fadir! fore god, blyse me!"  
 In gret hast þan answert he:  
 "blyse me!" fore gret abaysinge hym tuk,  
 Fol. 121 b. one þat ferly quhen he cane luk,  
 þat scho suld one þe vadir ga; 1215  
 & til hyme-selfe he sad alsa:  
 "for suth, god leyt nocht þat he  
 hycht, þat þai suld lyk hym be,  
 þat þame-self ofe syne wil scoure.  
 fore-þi to cryste be honoure, 1220  
 þat be þis woman has me schavit,  
 In als mykil as I ame lawit  
 with gud consideracione,  
 with mesure of perfeccione."  
  
 as he þis sad, scho can hym pray, 1225  
 þat he þe cred vald til hir say,  
 & þe pater noster alsa.  
 & quhene he had sad þa twa,  
 scho gafe hyme þe takine of pece,  
 & of his hand syne commonyt was; 1230  
 ful dewotly til þe hewyne

- hyre handis held, *with* gretand stevyn  
 cryit: "dere lord, suffer me  
 end in pece & cum to þe!  
 fore myn ene now has sene my hele." 1235  
 þane to þat ald cane scho mele:  
 "thole, fadir, & my prayer do,  
 & in pece ga þi abbay to!  
 bot þe next ȝere, þis sammyne day,  
 þu cum a-gane but delay, 1240  
 & pas þis vadir, ore þu reste,  
 & cume quhare þu saw me fyrst.  
 fore godis sak I coniure þe,  
 þat þu ma mare werraly se  
 quhat god disponis of me to do." 1245  
 þane he answe're mad hyre to:  
 "god, þat possib[i]l̃e ware to me,  
 þat I mycht al tyme folow þe  
 but verynes, & haf mycht  
 of þi wisage to haf þe sycht! 1250  
 & I pray þe, myn modir dere,  
 my requeste þu wald here,  
 & of þis met þat I haf brocht,  
 þu wil deynge to taste It ocht."  
 & þane sone he let hyre se 1255  
 sic met as with hyme had he  
 In a skepe; & at his bone  
 with a fyngyre scho tuk sone  
 al þat þare was, & cornes thre  
 In til hyre mouth þan put þat fre, 1260  
 sayand: "þe grace of þe haly gaste,  
 þat na thinge wirkis in-to waste,  
 my body & myn sawle kepe ay."  
 & syne to þat ald can scho say:  
 "fadir, to god pray fore me, 1265  
 & thochtful of me synful be!"  
 & to þe erde he fel with þat,

- & bath hyre fet in handis gat,  
 with teris prayand hyre noch Irke  
 to pray to god fore haly kyrke. 1270  
 þane gretand he let hyre ga,  
 fore with hym na langer tary scho vald ma;  
 fore langare had he of hyre mycht  
 na to hald poware, na slycht.  
 to þe flume scho passit þan sone, 1275  
 &, rycht as before scho had done,  
 scho zede our as one dry.  
 & þane zoʒomas þat ferly  
 oft-tymys seand, gret Ioy had,  
 & turnyt hame but mare abad, 1280  
 repentand hyme neuir-þe-lese  
 þat he had [bene] þane sa raklase,  
 þat hyre name noch had he speryt,  
 as at til hyme had afferyt.  
 noch-þe-lese confort had he, 1285  
 þat eftsonnis he suld hyre se.  
 & quhene þe zere was ourcumyn,  
 & þe tyme of lentrine runnyne,  
 he passit furth þe sammyne day,  
 þat custume was in þare abbay, 1290  
 our þe flume in gret haste,  
 & wandit furthe in-[to] þe waste.  
 & quhen he had lange tyme socht  
 & fundyne taknis, as hyme thocht,  
 quhare he þat woman fyrste had sene, 1295  
 & with hyre spokine als but wene,  
 zarne he lukyt one ilke syd  
 of þat westerne, brad & wyd,  
 to find hyre gretly zarnand.  
 & quhen he sa a quhile can stand 1300  
 & saw hyre noch, ofte sad "allace!"  
 Fol. 122 b. & gretand vet breste and face,  
 1299. fand.



& syne kyst his ee vpe to þe hewine,  
 & prayt god *with* drery stewine,  
 sayand: "lord god, schaw to me 1305  
 þat hyd tresoure, for þi pitte,  
 þat þu me tholyt se vmquhile,  
 suppose I sy[n]ful be and vile;  
 & of þi gret pite grant þat I  
 ma se þat angel in body, 1310  
 to þe quhilk in-to þis erde  
 al þe world ma nocht be peryd."  
 and þan sone was he þare cummyne  
 til a place, quhare a burne had runnyng,  
 & þane was dry. þare he had sene 1315  
 hyre fyrste þat I of to 3ou mene.  
 one þat bank, as he cane stand  
 to þe todyre half behaldand,  
 þe sone cane fare bemys strek,  
 þat fra þe hewine til erd can rek, 1320  
 one a body þare lyand dede,  
 þat he socht fra sted to sted,  
 strekit & dressit in al degre,  
 as cors one a bere suld be.  
 þane 3ed he in but taryinge, 1325  
 quhare he saw þat haly thinge,  
 & vyst it was scho þat he socht.  
 na langare he *contenyt* nocht,  
 þane he fel done one hyre fet,  
 & *with* þe teris cane hyme wet— 1330  
 fore he durst *nycht* nane vthyre place  
 of þat cors, þat haly was—  
 & gretand lay sa lange tyme stil,  
 sayand psalmis as feryt þar-til,  
 & vthyre prayere *with* besy cure, 1335  
 þat suld be sad one sepulture.

1312. als þe world.

1319. &amp; sone.

1330. hyme for þame?

.\*

& quhene he hyme vmbethocht,  
 þat to þat sancte It lykit nocht,  
 &, as he þus wes thinkand,  
 by hyme in-to þe erd he fand, 1340  
 with *lettris* writine distinctly :  
 “fadir, ȝoȝomas, þe body  
 of wrechit mary to erde þou ȝeld,  
 þat of þe flesche has quyt þe ȝeld,  
 & to þe erd þu gyf þe deit, 1345  
 Fol. 123 a. & powdir in-to powdir sete ;  
 & til our lord for me þu pray,  
 þat of aprile þe todyre day,  
 estyre þat I commond was,  
 vncled me of þis wrechit flesch.” 1350  
 & quhen he had sene þat wryt,  
 he vmbethocht hyme quha wrat It ;  
 fore scho had sad be-fore hym to,  
 þat neuir ȝet letyre leryt scho ;  
 bot ȝet of It was he glad 1355  
 hyre haly name he leryt had.  
 þane persawit he sone, & fand  
 at þat sammyne nycht, þat of his hand  
 hyre sacrament quhen scho had tane,  
 one þe bank of flume Iordane, 1360  
 þat sammyne our but abad  
 ydyr scho come, & ending mad  
 of hyre trawele, in sa schort tym,  
 þat he before with mekil pyne  
 vnese in twenty dais mycht ga, 1365  
 þat haly thinge had spad hir sa.  
 he lowit god inwartly,  
 & gret rycht sare inkyrly,  
 & alsa sad hyme-selfine to :

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\* No break in MS., but lines awanting.

"3030ma, þat is bydine þe do, 1370  
 fulfil! bot quhou ma þat be,  
 I wreche & wark can nocht se;  
 hou ma I now mak þis grawe,  
 fore nothyre spad na schule I hafe?"  
 &, as he þus [had] sad, in hy 1375  
 a lytil tre he saw þare-by,  
 & tuk [it], & wíth It thocht  
 to mak þe grawe, as he mocht.  
 fore þe erde hard was þane,  
 & he bot a febil mane, 1380  
 & fore-fastit, & fere had gane,  
 & na helpe had bot hyme allane.  
 nocht-þane he trawalit til he swet  
 ful besyly, & als he gret;  
 & sychand sare, lukit hyme by, 1385  
 quhare þat haly cors cane ly,  
 & saw a lyone þare stannand  
 hyre haly fet fast likande,

Fol. 123 b. þat mykil was & auchful bathe.  
 fore-þi þat aulde ful rad was rathe, 1390  
 quhen [he] þat fellone beste had sene,  
 & namely as he cane one mene,  
 scho sad hym in þat foreste  
 scho saw neuir man na beste.  
 for-þi he was þe mare agaste. 1395  
 nocht-þane 3et at þe laste  
 he croycyt hyme, & hope had ay  
 scho suld defend hyme, þat þare lay.  
 þe lyone þane mad hyme fawnyge,  
 & takine of pece wíth beknyng. 1400  
 þane 303imas can [til] hyme say:  
 "for þou art stark, & bettyre ma  
 wirk þane I, & as I trew  
 þat god has send þe here now,

1399. þi lykine.

- þis haly cors here fore to grawe, 1405  
 sene I na mycht, na poware hafe  
 þis haly office to fulfill,  
 as scho be w[r]it has sad me til,  
 & I ame auld, & ma nocht wyrk  
 fore fastine & fore trawal Irk, 1410  
 na has na lome, þocht þat I  
 to wyrk als ware mychty;  
 one godis halfe I byd þe to  
 þat with þi clukis þu do now!"  
 & þane þe lyone but abade, 1415  
 as 303imas hyme bydyne hade,  
 þe lyone mad the grawe in hy,  
 with his clukis þat ware mychty,  
 depe, þat ful in alkine dewyse  
 & sufficient to sic serwise. 1420  
 þan 303omas hynt hyre fete,  
 — & one þame fast cane he gret,  
 & with his teris wysche þam sone,  
 as quha with valtir suld þam dofi;  
 & with þe helpe of þat lyone 1425  
 in-to þat pyt he lad hyre done,  
 nakyt, owtane þat aulde clowt,  
 þat he kyst hyre with mekil dowl,  
 quhene he hyre fyrst in þat forest  
 had sene; & þane, ore þai cuth reste, 1430  
 with erde þai cled hyre in þat stede,  
 as mefi doys to body dede.  
 Fol. 124 a. & þat lyone, as lame ryicht meke,  
 til his hole syne cane seke.  
 & þis 303omas, god blyssande 1435  
 with ymnis & psalmis, sare gretande,  
 twrnyt hame til his abbay;  
 & til his brethyre þane cane say  
 þat he of hyre hade harde & sene.

& þai lowyt god al bedene ; 1440  
 herand þe ferlys þat he talde,  
 al ware forwunderit, 3unge & aulde.  
 fra þane furth Ilke 3ere  
 solempnyt fest *with* gladsum chere  
 þai mad, [one] þat day scho deyt, 1445  
 fra þat he hyre lyf had wreyt.  
 & as scho sad ore scho deyt,  
 þe abbot Iohnne fand, bo[t] I leit,  
 of his brethire to amend ; & sa  
 he þame mendyt, & cane ma 1450  
 thankful to god. & 3o3omas  
 In þat abbay furth dweland was  
 In haly lyfe, til he but were  
 of his lyfe a hundrecht 3ere  
 had fillit ; & þane in pece 1455  
 discesit, as god's willis was,  
 & *with* hyre brukis now þat blyse,  
 þat to þis mary grathit is,  
 [of] quham til 3ow þis tale I taulde.  
 god 3ow blyse, bathe 3ung & aulde, 1460  
 þat fadir is of mychtis maste,  
 þe sone als, & þe haly gaste,  
 þat in a god are personis thre.  
 to quham be Ioy & dignyte  
 & lowinge of worldly mene, 1465  
 In al tyme. fiat, Amen.

now mary swet of egipt,  
 of quham here I haf *translat*  
 þe story, þocht it be nocht cumnandly  
 In all—for royde mafi am I— 1470  
 In ynglis townge, þat lawit mefi  
 In þare langage ma It kene,  
 to gere þame haf hyre in lowinge,  
 & to know quhou hewyʒnis kinge

- Fol. 124 *b*. Is redy ay to succure all, 1475  
 þat one his modir dere wil cal,  
 & implese hyre *witʰ* hartly wil,  
 & lef þare syne & serwe hyre til,  
 quhow late sa-euir it (be) begonnyng.  
 þare-fore wyne hyre, & hald hir wonnyn. 1480  
 for-þi, dere lady, I þe pray,  
 þat wyk & sinful has bene ay,  
 þocht at I lat turne me to þe,  
 dere laydy, ȝet þu succure me,  
 & sauchtine me & þi sowne, 1485  
 þat I ma cum *witʰ* hym, to wyne  
 & bruk his blys *witʰ* þis mary,  
 of quham þis tale tal[d] haf I.  
 & at It sa ma be,  
 say we Amen, *par*cheryte. 1490

## XIX.—CRISTOFORE.



EL folk in affeccione  
 has *christofor*, & deuocione;  
 & trewis wele, þat þai[m] ne may  
 ony mysawentoure fal þat day,  
 þat þai one his ymage cane se, 5  
 suppos few wat quhen he be,  
 ore quhat he tholit for goddis sak,  
 sa gret reward her to tak;  
 fore mefi sais, sudand ded þat day  
 he deis noch his ymage se may. 10  
 fore-þi I set me fore to sek—  
 sa gret deuocione fore to eke—  
 of his lyf al þe begynnynge,  
 & þe mydis, & als þe endynge;  
 & I sal tel þow, ore I blyne, 15  
 þe legeand as I fand with-In.  
 þe quhilk, ore he had baptyme tan,  
 reprobis had to name;  
 bot *christofore*, as sais þe buk,  
 fra þe tyme he baptyme tuk 20  
 he was callit; fore he had  
 \ cryst borne of his schuldris brad.

of canane he was borne & brocht,  
 as I fand þare I haf socht,  
 & al his kine. bot oure hal he 25

2. xpofoꝛ.

14. eidyngē.

19, 33. xpofoꝛ.

of fasone ferlyful was to se;  
 —fore he sa mekil, sa hee and auchful vas,  
 þat few du[r]ste luk hyme in þe face;  
 Fol. 125 a. & he was ful mekil of mycht;  
 —for twelf cubitis he had of hicht. 30  
 wrytine in his gest als fynd we,  
 befor þe king of canane  
*christofore* stud, & hyme bethocht  
 gyf he ony king find mocht  
 mychtyare þane þat kinge was; 35  
 fore, ware it sa, he wald pas  
 fore to serwe hyme, & be his mane.  
 &, as he thocht, furth one he wane,  
 & socht fare, ore he fane,  
 In gret trawale, til he fand ane 40  
 þat was nammyt of mychtis maste.  
*christofor* þane in gret haste  
 Come hyme before, & sad [þat] he  
 fore reward wald his seruand be.  
 & wittis þat þe kinge blyth was þan, 45  
 seand þe profere of syk a mane!  
 & sad til hyme: "welcum be þu!  
 & quhat me þu askis now  
 be resone, trewly þu sal hafe,  
 & ore þi terme na thinge crafe." 50  
*christofor* his cunnand mad,  
 & with þis kinge stil abad,  
 as with þe sowuerane mychty man,  
 þat he wend in world vare þan.  
 syne hapnyt a day, a menstrale 55  
 Come before þe kinge, as befel,  
 & sad a cheste with voice clere.  
 þare-In he nemmyt tymmis sere  
 þe wykyt fend, ourf fellow fa.  
 & þane alsone þe king can ma 60  
 þe takine of þe croice verra



oñ hyme, herand þat vord sa—  
 as cristine man he dred þat name,  
 þat brocht mankind into blame—  
 he thocht, quhat mycht þat mene,  
 þat þe takine sa oft had sene.  
 þane come he to þe king in hy,  
 & sad: "sir, tellis me quhy  
 3e sik takinge sa oft has mad  
 In til 3oure forhed [he] & brade."

Fol. 125 A.

& þat þe king wald nocht say.  
*christofere* þane, but delay,  
 sad: "I wil wyt quhy it was,  
 or ellis myn lef haf I to pas."  
*quod* he; "frend, I tel þe til,  
 to mak 3one takine I had skil,  
 þe feyndis name quhen I here say,  
 þat vaittis ws nycht and day,  
 to wryk in ws his wekit pouste;  
 & for I dowt he suld noy me,  
 fore-þi sic takine is one me lad."  
*christofere* þane til hyme sad:  
 "sir, be þi spek I wat [wel] now,  
 þe dewil is mare master þan þu,  
 sene I þe red now fore hyme se.  
 fare wele! I dwel no mare with þe;  
 fore dissawit I haf bene Il,  
 sene tyme I come fyrste þe til,  
 trowand in wane, forowt wene,  
 þat þu þe maste master had bene;  
 bot now, me think, þe dewil mare  
 master is þane þu. fore-þi I fayre  
 to sek hyme ay but sugiornynge,  
 & with hyme sal mak my dwellinge."  
*christofore* þis lef has tane,  
 & roydly passit furth allane,

67 and 71. kink.

76. zone.

but avysment fast gannand,  
 & his pluyk in til his hand.  
 sa held he furth lange but lese,  
 til he come in a wildirnes. 100  
 þare, eftyre he had lange tym gan  
 but company hyme alane,  
 a gret menþe he saw nere-hand  
 lyk [to] knychts cume rydand.  
 of þame ane, auful to se, 105  
 come & askyt quhat socht he.  
 þan sayd he sturdely:  
 "a mychty lorde, þe dewill, sek I;  
 fore I with hyme dwelland wald be."  
 sad he þan: "lo, I ame he!" 110  
 "I haf þe socht to be þi mane  
 fore-euir." & blyth was he þane,  
 Fol. 126 a. & in gret thank his seruice tuke,  
 but ony aythe one bel ore buke.  
 þane passit þai [furth] one þe way, 115  
 throu a forest, as þe gat lay.  
 &, as a quhil þai trawalit had,  
 þai saw a croice rycht wel mad  
 before þame in-to þe way.  
 þane þe feynd, in gret affray, 120  
 lewit þe gat, & passit-by  
 thru thornis scharpe in gud hy.  
 syne come he to þe gat a-gane.  
 þane *christofore* cane þat hyme frane,  
 & til hyme sudandly cane say: 125  
 "quhy fled þu fra þe hee-way,  
 & led me thru þe scharpe thornis?  
 me thinke, fulely þu me scornis!  
 quhy dide þu swa? bot gyf þat þu  
 tel me suth, I wil rycht now 130  
 lewe þe quyt, & pase myn way

102. bt.

105. so se.

128. me thinge.

to get a mastere quhare I may ;  
 bot þu tel me, fore wele na wa  
 a fowt forthyre wil I noch̃t ga."  
 þane sad he : "ore þu gange away, 135  
 alhale þe suth I sal þe say.  
 a man hangit one sik a tre,  
 as þu in þe gat cane se,  
 þat Iheru was callit to name,  
 þat me has done sa gretly schame, 140  
 þat I ame red quhen-euire I se  
 þe takine of hyme ore of his tre."  
 crystofor sad þane : "wel I trow  
 þa[t] he is master mare þan þu,  
 sene fore his takine þu has dout. 145  
 I wil noch̃t be þine vndyrlowt  
 langare, bot I wil hyme seke,  
 þat daynttis þe, & makis meke.  
 fore-þi fare wele ! fore I wil ay,  
 til cryst I fynd, pas onê my way." 150  
 cRystofore, þat was noch̃t swere,  
 passyt one fere and neyre,  
 sekand cryst in mony lande,  
 Fol. 126 b. til It hapnyt þat he fand  
 Ane heremyt in a wildirnes ; 155  
 & for ga[i]ne he wery was,  
 þat he was fayne rest to get,  
 & askit þat þe herymyt zet.  
 þat hyme he speryt quhat socht̃ he,  
 quhene he come, & [quhar] wald be. 160  
 þane sad he : "I haf trawalit lang  
 fore to get criste, bot I ne fand,  
 fore myn maystere, þe feynd, sade me  
 þat prince oure al þe world is he.  
 bot I gat nane cane me say, 165  
 quhare þat criste I fynd may  
 158. he herymyt.

& I þarne mast oure althinge  
 vith hyme to mak my dwellinge."  
 þe heremyt þan Ioyful was,  
 & sad: "þu sal na forthyre pas; 170  
 fore I cane tel þe witterly  
 how þu *criste* suld fynd in hy."  
*christofore* þane [he] til hyme lacht,  
 & *cristine* fath [he] til hyme taucht,  
 & mad hyme *parfyt* [man] þare-In, 175  
 & gert hyme hale forsak syne.  
 þane sad he in his preching:  
 "gyfis þou þarnis to serwe þat *kyng*e,  
*criste*, þat þu wald emples to,  
 sic is þe service þu ma do: 180  
 In abstinens þu mon be gret,  
 & fore-bere oft drynk & met."  
*quod cristofore*: "fast I ne may."  
 þane cuth þe heremyt til hym sa:  
 "to pray [to] *criste* of[t] wordis *pe*." 185  
 þane answert he, & sad: "lat be!  
 fore quhat *seruice* þou menis, I ne vat,  
 na wil I do It, be na gat."  
 þe heremyt to hyme þane:  
 "me think þe a ferly mane, 190  
 þat þarnis þi lord til emples,  
 & thole fore hyme wil na dysen!  
 þu sal *nocht* ga yet sa thane.  
 sene þu art a mekil mafi,  
 & wicht Inewcht, gyf þou be gud, 195  
 & nere-by here is a mekil flud;  
 þar mony drownyt, wel I wat,  
 fore þare is nothyre bryg na bat,  
 to fery men oure þat flud.  
 to safe þare lyfis is ful gud. 200  
 sik *seruice* thankful suld be

185. wordis me.

to criste, þat þu sa fane wald se;  
 & he to þe þare suld apere,  
 þe latand wit but ony were,  
 þat þu had fawdyne þat þou socht." 205  
 cristoforesad: "I wil nocht  
 lef it, gyf It til hyme be  
 sa thankful as þu sais me,  
 & here I hecht hym truly to  
 sic seruice til hym to do." 210  
 þane to þe flud he passit sone,  
 & til hyme a luge mad but hone,  
 & þare he dwelt, & bare oure all,  
 fore cristis sak, þat wald hym cal.  
 In-sted of staf, a ployk [he] had, 215  
 wele nere as a perktre mad.  
 & lang tyme as he had ben þare,  
 & fele oure þe watir þane bare,  
 hapnyt hyme a nycht to ly,  
 eftyre his trawale ful wery, 220  
 & he[rd] a voyce as of a barne  
 calland one hyme vondir þarne:  
 "cum furth, cristofores, & bere me oure!"  
 þane in his hand he hynt his store.  
 & quhen he comm furth, he fand nan. 225  
 fore-þi agane sone is he gane  
 til his luge, hym for til ese.  
 & skantly lenyt doñ he was,  
 quhen þe woyce oñ hym can cry.  
 þane rane he a-gane in gud hy, 230  
 & fand na thing; bot turnyt agane,  
 & mad his trawale in-to wane.  
 þe thred tyme callit þe stewine,  
 askand helpe fore þe kinge of hewyn.  
 þane fand he [a] barne one þe bank, 235  
 þat prayt hym farly fore thank

of *criste*, his lord, he wald hym hafe  
 Fol. 127 b. our, & þane his lyfe safe.  
 þane to þe barne he ȝed but bade,  
 —& keste hyme one *his schuldris* brad, 240  
 & passit in þe *watir* rathly,  
 wenand to pas but wath ony.  
 &, ay þe *farrere* þat he wod,  
 þe depare ay wox þe flude,  
 & þe lytil barne he bare 245  
 wox *euiare* mare & mare,  
 þat vnese oure þe *watir* he wane.  
 he set hyme done, & speryt þane:  
 “gud sone, in fath, quhat-[sa] þu be,  
 In gret parel þu has sat me; 250  
 fore sic dises þu has me wrocht,  
 þat as hewy me þe thocht  
 as I had borne—þu trow þis tale!—  
 one myn bak þe warld hale.”  
 “þe warld, *quod* he, þu ne bare, 255  
 bot þu bare mykil mare:  
 þat is, hyme, þat þe varld wrocht,  
 oure þe *watir* þu has brocht;  
 fore I ame *criste* but ony were,  
 þe kink þat þu seruiss here, 260  
 & þi *seruice* in thank has tane.  
 & to þat takine I þe sane;  
 þe staf, þat is lange & rond,  
 thrist it fast done in þe grownd,  
 & to-morne, in þe mornynge, 265  
 berand fluris þu sal It fynd.”  
*with* þat *criste* fra hyme wanyst,  
 & hame he passit til *his* bewist.  
 &, ore he ȝed his longart to,  
 as *criste* hyme bad sa can he do; 270  
 & sone in þe mornynge,

he come to se þis taknyne;  
 & his staf, as a palme tre,  
 fluryst fare, fūdyne has he,  
 wīth daytis dere & lewis brad; 275  
 & seand þat gret Ioy he had.

thane fra þat habitacione  
 of licie, syne to þe towne,  
*christofore* passit but abade.  
 bot, fore he na knowlage had 280  
 Fol. 128 a. of þare langage, he prayt lange,  
 þat he mycht it vndyrstand.  
 þane þe Iugis, þat hyme saw þare  
 prayand sa sa late & ayre,  
 fore a wodman demyt hym al 285  
 In þat towne, gret & smal,  
 & lewit hyme al, & passit þar way.  
 & It, quhare-fore þat he can pray  
 to god, he gat: vndirstandyng,  
 & of þare langage clere spekine. 290  
 þe cristine þan had pennance strange,  
 þai fel paianys, þat dwelt amange,  
 & othyre word þaim as vnwise,  
 to maumentis mak sacrifice,  
 & reny criste & his fay, 295  
 ore thole hard ded but delay;  
 & sum of þame þar wald forsak  
 cryst ore syk [a] deid to tak.  
*christofore*, to confort þane þai,  
 couerit his face, & furth can ga, 300  
 be-cause þat he mycht cowertly  
 mare helpe þame þane opynly,  
 & passit to þame, þat ware sa sted,  
 & fore dowl of ded ware rad,

274. had.      276. þare.      283. Iovis corrected from Ioyes.  
 285. wodman men.      287. þer way.      297. þat wald.

& prayt þame, þai suld *nocht* tyne  
fore sa schort & lytil pyne  
þe blyse of hewine, þat ay sa dere  
had *bocht*, & als was sa nere.

305

of þat a Iuge *persawinge* had,  
þat he sic *sermonyng*e þan mad,  
& strak hyme fellely in þat place.  
*christofore* þane vnhelyt þe face,  
& sad: "*cristine* gyf I ne ware,  
þu suld by þat strak [ful] sare."

310

& þare was in þat tyme  
of hethine fele & *cristine* hyne.  
*christofore* þane hym w~~m~~thocht,  
& his staf, þat he þare brocht,  
In-to þe erd he strak done,  
& mad to god þis oracione:

315

Fol. 128 b.

"dere lord cryst, as þu safit me,  
quhare in poynt tynt I was to be,  
& eftyre al lordis fand þe maste,  
eftyre myn trawel mad in waste,  
to me synful þu schawit þe,  
& syne þi meraclê þu let me se,  
in-to þis staf, þat now is dry,  
bath floure & froyt ferlyfully;  
sa, lord, gyf þi willis be,  
do now, þat þire folk ma se,  
& gere It grene be, & froyt bere,  
to strinth þi treutht, as It ded ere;  
sa þat þai, þat here ar stad  
In dowl of ded, & are sa rad,  
be *nocht* abaisit [for] to tak  
hard torment[is] fore þi sak!"  
quhen þat *christofore* þis prayere  
had mad, as ȝe hard [haf] heyre,  
his staf, þat was sture & stark,

320

325

330

335



was cled w<sup>ith</sup> lewis, & w<sup>ith</sup> bark, 340  
 & daitis fare, & flouris fele.  
 & of þat pepule þan vnele,  
 [þat] had sene þat ferly sycht,  
 lewyte þe myrknes & com to lycht,  
 & conuertyt was þat day 345  
 aucht thousand men to cristis lay.  
 þe kinge, þat þis tale had herd,  
 wel nere of wit as wod he ferd.  
 fore-þi, christofore [for] to ta,  
 he [send] twa hundreth knyghtis & ma. 350  
 þai fand hyme his prayere makand;  
 bot nan of þaim durst tak on hand  
 In ony wise to spek hyme to,  
 bot did furth as þai saw hym do,  
 & fenzeit þame prayere to mak, 355  
 fore dred he suld of þame tak wrak.  
 & fore [þir] knyghtis dwellinge mad,  
 als fele he send yet but [a]-bad,  
 christofore to brynge hyme sowne;  
 bot as þe fyrst did, þai haf doñ. 360

CRistofore þan of sobyre wil  
 Fol. 129 a. rase, & sad þame sone till:  
 "frendis, tell me quhat ze seke!"  
 & þai fore rednes ware sa meke,  
 þat [þai] w<sup>ith</sup> sobirnes sad hyme til: 365  
 "gud sir, takis nocht in hil,  
 þe kinge has send ws al to þe,  
 brocht til hyme bundyne for to be."  
 christofore þane to þame can say:  
 "Is nane of ȝow durst hand lay 370  
 one me, forsuth, agane myn wil!"  
 þane sad þai al christofore til:  
 "quhare-sa ze wil, gange ȝoure wa,  
 359. hrynge.

& we to the kinge sal say,  
þat we fand þou in na place." 375

"þane ware 3e fals men, allace!"  
sad *christofore*. "it sal nocht be,  
þat 3e sal tyne þoure sawlis fore me."  
þane to þame he prechit sa,  
þat cristine trewtht he gert þam ta, 380

& trew in criste, & be his meñ;  
& mekly sad he [to] þame þane:  
"be-hynd my bak my handis bynd,  
& send me sa one to þe kinge!"  
þane did þai as he þaim bad, 385

fore þai ware fore hyme al rad.  
þane 3ed he *wit* þame of his wil,  
quhil he come to þe kinge til,  
as of force It had bene.

& fra þe kinge hyme had sene, 390  
he fel fore redoure doune in hy;  
& þane his men, þat stud [hym] by,  
hynt hyme vpe, & in cheyre set.

& as he cane his spritis get,  
he askyt quhat was his name, 395  
& of quhat cunctre þat he come.

*christofore* sad hyme in hy:  
"before þat cristis treutht tuke I,  
ay reprobis was myn name,  
quhare-of now I haf gret schame; 400  
& gyf þu vit wil myn cunctre,  
I was borne in chanane,

Fol. 129 b. & sene I þe feynd forswke,  
*christofore* to name I tuk."

þe kinge, þat sat þane in his stule, 405  
answert, & sad: "þu arte a foule,  
þat tuk to þe þat manis name,  
þat hangyt [was], & tholyt schame,

& ma nocht helpe hyme-self, na þe.  
 fore-þi, þu wucht of canane, 410  
 sacrifice mak oure god, & lif,  
 & þi wechcraft þu a leife!"  
 þane sad *christofore* til hyme sone:  
 " & þai for suth ful wel has done,  
 þat to þe name gaf *dagarus*. 415  
 þat suthly is now vndone þus:  
 ded in þis warld, of fend falow;  
 & þi fals godis, wel we knaw,  
 of meñ are mad, þat þaim ma sel,  
 bot þare makare þai drav til hel." 420  
 þe kinge hyme answert þan in tene,  
 & sad: "fule foule, it is now sene,  
 þat þu in 3outhede fosteris was  
 ymange bestis in wildirnes;  
 fore-þi þu spekis bestly thinge 425  
 to me, & wat þat I ame kinge.  
 3et þane, gyf þu wil sacrifice  
 to myn godis now in hy,  
 gretly sal I honour þe;  
 & gyfe þu wil nocht trew [to] me, 430  
 þu sal thole hard paynis sere,  
 & eftyre tyme þi lyf but were."  
*christofore* þane, þat wald nocht bow  
 to þe kink, na his godis trew,  
 he gert in presone þane be doñ; 435  
 & al þai knyghtis, but ony howne,  
 þat to þe treuth he had brocht,  
 ore he fane, he gert be socht,  
 & hed þaim al fore crystis sak.  
 sik fellouny can þe kinge þan mak. 440  
 & sene he mycht nocht be mycht  
 oure-cum *christofore* þane, be slycht  
 he thocht þane þat he wald

- til his wil gere hyme fald.  
 Fol. 130 a. and, for na thinge sa wel ma mane 445  
 oure-cume be slycht as ma womane,  
 twa demycelis, þat ȝonge ware,  
 & of bewte had na pare,  
 he gat—and ane vycena  
 callyt þai, & þe tothyre aquila— 450  
 & hecht to þame, gyf þai mycht wyne  
*christofore*, & gere hyme syne,  
 þat he suld gyf þame Ineucht of gude,  
 quhare-of to by þame clathe & fude.  
 & þai hycht to do þat tyt, 455  
 fore þai ware *bordalouris* parfyt.  
 In presone þane stekit ware þai  
*with christofore*, quhare he lay;  
 & þai fayndyt hyme *with* al slicht  
 to syne *with* þame; bot þai ne mycht. 460  
*christofore* fore þame þane was rade,  
 quhene he saw hyme sa hard stede,  
 & vthyre helpe had he nane,  
 bot al to god has hyme tane.  
 dewotly þane fel he done, 465  
 & knelyt, & mad his oracione  
 al a quhyle, & sene rase,  
 & þat [þa] wemane speryt has  
*with* stut vysage & auchtful spek:  
 “quhat mak ȝe heyre, quhat Is ȝe sek, 470  
 ore quhare-to are ȝe hydyre brocht?”  
 his vysage þan sa lycht þame thocht,  
 þat þai ware rad, & sad in hy:  
 “þu godis seruand, hafe mercy  
 of ws, & kene ws how to trew 475  
 In a god, in quham þu treuys now;  
 sa throw þi techinge we ma wyne  
 fra hyme fore-gewine of oure syne.”

*christofore* þane þame prechyt sa,  
 ore þai of þat place cane ga, 480  
 þat þai ware redy fore to take  
 bath payne of ded fore *cristis* sake,  
 & opynly it tald but bad,  
 þat þai ware *cristis* weman mad.  
 & quhene þe kinge þe suthfastnes 485  
 wyste, quhou þay *cristine* was,  
 Fol. 130 b. gret ennoy he had in thocht,  
 & gert þame sowne til hym be brocht,  
 & sad: "is It suthte þat 3e  
 þusgat has dissawit me, 490  
 & has tane *cristis* lay,  
 & lewit 3oure godis & 3oure lay?  
 but delay 3e tel It me!  
 fore I dowt wechit þat 3e be  
 be *cristofore* in sorcery, 495  
 þat has 3ou led in sic foly.  
 bot be myn godis I swere 3ou til,  
 my bydyngge bot gyf 3e soñ fulfil,  
 & sacrify oure godis to,  
 ryght as 3e ware wont to do, 500  
 ded in hard payne 3e sal haf,  
 to gyf ensampil til þe lafe."  
 þane to þe kinge sad þai in hy:  
 "gyf þu wil we sacryfy,  
 gere þe streitis wele clengit be, 505  
 & to þe tempil al cum & se,  
 quhow þi biddinge sal be done!"  
 & as þai bad, done was sone.  
 In-to þe tempil þai com in hy,  
 & lousit þare beltis spedly, 510  
 & put þame sone a-bowt þe hals  
 of þai maumentis þat vare fals,  
 & gert þame tak sik a fal,  
 þat þai brak in pecis smale.

þane to þame al stannand þer-by, 515

þis cane þai sa sorofully:

“gais & gettis þou lechis fele,  
þoure brokine godis fore to hele!”

& quene þai tald to þe king  
hale þe suth of þis tythinge, 520  
out of wit nere he ȝud,

& bad þame þat by hym stud,

a gebet sone to gere ma,

& hynge þare-one aquila,

“& til hyre fete bynd in hy 525

a gret stane þat be hewy,

þat þir tyrandis ma drau in tvyn.”

þane his tyranis furth can ryȝ,

& did as he þaim bad in haste;

& scho to god sa ȝald þe gaste. 530

Fol. 131 a. & syne hir cystyr vnena

his tormentoris he has gert ta,

& in a fyre, was wele gret,

þat nane myȝt nere cum fore hete,

bath fete & handis bundyne faste 535

In þe mydis þa kest hyr in haste.

bot þe fyre na-thing hyre deryt—

þe grace of god hyre sa wel weryt.

þane wend þe king It had bene

sorcery, þat he had sene; 540

fore-þi hyre hed he gert in hy

be strykyne of dilyuerly.

In gret hy syne gert þe kinge

christofore of presone til hyme brynge.

with yre schorgis þan gert he 545

In [his] presens hyme downgyne be,

til hyd & flesche ware ryvine at anys,

& of hyme lewyȝ bot þe bare banis.

þane gert þe kinge ane helme tak,

546. presone.

& in þe fyre It red al mak, 550  
 & one his hewid [it] sone gert do;  
 bot It na hurtinge mad hym to;  
 & eftyre gert þat fellowne fule  
 of Irne mak a mekil stule,  
 & *christofore* þare-one a-bone 555  
 be bundine, & þare-one done  
 a mekil fyre, & to gere It  
 bryne, *be* kest in tar & pyk.

and ȝet þat stule, be godis grace,  
 vndir hyme as vax moltine was, 560  
 þat to se was *selkuth* thinge,  
 þat hym nocht deryt at brynnyng,  
 bot hale & fere passit his way,  
 as It had bene bot a play.  
 & þane þe fellone tyrand king, 565  
 þat was sorofull of þis thinge,  
 be-hynd his bak his handis bath  
 til a gret stok gert bynd [hym] rath,  
 & gert four hundreth knychts wicht,  
 with bow & arowis sone þame dycht, 570  
 to schot al hyme fore to sla.  
 bot quhene þai schot þare arrois sa,  
 In-to þe ayre sa hangit all,

Fol. 131 b. þat nane hyme twechit, gret na smal,  
 & nane grewit in ony thinge, 575  
 ovtane anerly þe kyng,  
 þat wend *christofore* had bene deide  
 thru schot of arrowis in þat stede.  
 with þat scornynge gret mad he;  
 & sowne ane erow in þe ee 580  
 hyme hit, & strak [it] owt quyly,  
 & made hyme blynd one þat party.  
*christofore* louse þan of al band,

558. &amp; kest.

561. sewng.

568. byned rath.

571. al for at.

Come, & before þe king can stand,	
& sad: "tyrande, godis fa,	585
to-morne, I sa þe, sall I slan ma	
ful endinge of myn <i>temporale</i> lyf,	
þat I haf led in-to mykil <i>stryf</i> .	
for-þi, quhene myn nek is in twa,	
sowne <i>ef tyre</i> myn blud þu ta,	590
& þare-with tweche þine ee in hy,	
& þu sal se sone clerly."	
<i>christofore</i> furth þan haf þai lede,	
furth one to þe heding stade.	
þare he knelyt in gud will,	595
þe ende of his lyf to fulfill,	
& mad his prayerz dewotely;	
syne to þe basarz sade in hy:	
"stryk of myn hede, bruthyze dere,	
gyf þu wil be <i>partenere</i>	600
with me of þe lyf þat I ga to."	
þe basarz, as he bade, can do,	
& strak his hewyde of in hast;	
& sa to god he ȝalde þe gaste.	
þe kinge tuk þan a lytil we	605
of þe fresche blude, & vet his ee,	
sayande: "in name of Ihesu	
& sancte <i>christofore</i> I tweche þe nov."	
þane of þire wordis be þe mycht	
bath fare & clene he gat þe sycht.	610
& alsa þane of godis grace	
of Inwart licht Illumynt he vas,	
as of <i>christofore</i> thru þe mycht	
he had gottyn e ovtwart sycht.	
Fol. 132 a. þe kinge crystis treutht has tane,	615

587. and ful endinge.

588. *myñ tint lyf*; but doubtful. *mykil stryff* is Horstmann's suggestion, and is perhaps right.

590. oftyre.



& al his kinryk, ore he fane,  
 he gert trow in god werray,  
 & al þe Idolis put away,  
 & of þare templis kirkis made,  
 fore god & fore *christoforis* sak sade, 620  
 & commawndment gef strat þar-to,  
 þat quha mysded, he ore scho,  
 god ore *christofore*, þai sulde sone  
 be tane & to þe dede be done.  
 þe king sa godly wrocht þane, 625  
 þat he be-come a haly mane,  
 & now in Ioy he is *parfyt*  
 with sancte *christofore*, & delyt.  
 & god gyf grace ws sa to be,  
 amen, Amen, *par* cheryte. 630

of þis martyre in-to þe glose  
 In his preface sais Ambrose:  
 "god to *christofore* gafe sic grace  
 of vertuyse lare, þat in hym was,  
 þat thru his lare be wertu 635  
 of paianis he had gert trew  
 aucht & sixty thousand but ma,  
 & gert al *cristyne* treuth t ta,  
 & mony vthyre gud dedis dede  
 thru syndry myraclis, þat he kyde; 640  
 fore owt of bordale he brocht twa,  
 vycenâ and als aquila,  
 þat ware fede in þat fendis In,  
 & lange tyme lay sollit in syne;  
 bot he to god mad þame bowne 645  
 of martyrdom to tak þe crowne,  
 & send þame forow hym to hewine,  
 with gret Ioy and angel stewine.  
 & he ourcome tormentis sere  
 ful hard, þat fore hyme grab[i]t were, 650

- as to þe Irne hat wellande  
 & þe fyre vndir brynnande,  
 na þe hat helme of stele  
 one his hede set, hurt hym na dele ;  
 \na ȝet foure hundir knyghtis thra, 655
- ol. 132 b. al þat day schot hyme fore to sla ;  
 & ane arow done cane lycht  
 & rewyt þe king of ane ee-syght,  
 þat of þe blud was heilit in hy  
 of *christofore*, *martyre* mychty ; 660  
 of þai fele archeris als a knyght,  
 þat of ane ee had tynt þe syght,  
 be a drope of þat haly blud  
 of þat *martyre* gat syght ful gud,  
 & þat drope gaf hym grace to se 665  
 rychtwyse treutht with hartly ee.  
 & þis *martyre* in þat stede,  
 quhare he resawit *temporale* ded,  
 dewotely mad his vrysone,  
 þat, quha-sa with deuocione, 670  
 seand his ymage, prayit hym til,  
 þat he þat day suld haf na Il,  
 & specialy fore sudand deide,  
 & als fore al seknes remede,  
 til al [þaim], þat in deide ore thoct 675  
 hyme worschipis ore honouris ocht.  
 vitht þat al þai þat by stud nere,  
 a voyce owt of hewine can here,  
 þat sad : '*christofore*, mak þe bowne  
 to cum to hewine & tak þe croune, 680  
 quhare-of þu sal cronyt be.  
 & god als has grantit to þe  
 þi bowne, & forthyre grant he mais  
 til al þat þe in honoure has.'"  
 sancte ambroß makis lowyng 685
671. prayand. 683. þe

þis of þis martyr. bot I ne can fynd  
of hyme þe dat in-to þe buk,  
hou lang It was *fra crist* flesch tuk ;  
bot I fynd þat he end can ma  
In þe cite of lucya  
of Iule þe xxv day.  
& of hyme mare can I nocht say,  
bot prays hym hartly fore to be  
gud frend til al in necessite.

## XX.—BLASIUS.\*

Fol. 133 a.



Ere mene of sere intencione  
to sancte blase has devocione :  
sume fore Il of awne ore bane,  
þat in þe hals mony men has tane,  
& put has [bene] in-to parele als 5  
fore thing þat hapnyt in þe hals ;  
& sum men honouris hyme fore-thi,  
þat þare gudis suld multiply ;  
& sume men gud opunyone  
has, þat til honoure hym are bone, 10  
suppos þai wat nocht certainly  
quhat man he was. þare-fore I,  
þare gud opunyone to eke,  
set me rycht besyly to seke  
quhat man he was & of quhat land, 15  
til at þe laste þat I fand  
of hyme in-[to] þe "goldine legende"  
bath þe begynnynge & þe ende,  
as I sal here vndo þou to  
but ony ekine set þare-to, 20  
as in sentence mare ore les.  
fore þis blase sa debonare was  
& haly, þat þe cristyne mene

1. The capital is wanting.

\* The title is simply *Blas*; in the index it is *Blasius*.

[þat] In sebast ware dwelland þane,  
 of capadose, his land in til,  
 mad hyme byschape aganis his wil.  
 þe sammyne tyme dyoclyciane  
 fore godis sak slew mony ane,  
 sparand nothyre mane na wyfe  
 þat he wyst led cristine lyf;  
 to cristine treuth sik fa was he.  
 & as I sad, of þat cunctre  
 suppos sancte blase byschape was,  
 fore dout of dede 3et nocht-þe-les  
 til wyldernes he went alane,  
 fore dout of dyoclyciane,  
 & þare in-to [a] wasty stede  
 heremytis lyf wel lang he lede,  
 quhare vthyre lyfyng had he nocht  
 bot as þe foulis til hym brocht.  
 þare-of wele he was content  
 & t[h]ankit god þat he hyme lent.

Fol. 133 b.

a kryk in-[to] a crage he hade,  
 & þare his dwelling has he mad,  
 quhare wyld bestis oure all  
 Ilke day [come], gret & small,  
 þat in þe forest rest can ta,  
 hart & hynd, da & ra,  
 to conford hyme, þat anerly  
 dwelt in þat hole; bot nocht-fore-þi  
 þai wald nocht lef his mansione,  
 til he gaf þame his ben[y]sone.  
 & gyf It hapnyt ony of þa  
 ony seknes fore to ta,  
 til hyme fore helpe It vald sek,  
 as to þe leyche dois þe sek,  
 & stil with hyme þare abad,  
 til It gat þat It socht had.

32. as he sad.

52. bunsone.

of þat cunctre þe president  
 til huntyne has his knyghtis sent. 60  
 & quhene þai al a day had socht  
 In þe wod, þa fand rycht nocht,  
 to of chans þai come nere by  
 þe place quhare sancte blase can ly,  
 & þare gret multytud fand 65  
 of wyld bestis one þam gowand.  
 of þe quhilkis fore þa mycht nane  
 sla, abaysit þa past hame,  
 & tauld þe lord quhow þa fand  
 a man in-[to] a kryk sittand, 70  
 & hyme before sa gret plente  
 of wyld bestis farly wes to se,  
 & sad [þat] þai mycht nane of þai  
 fore þat man nothyre tak na sla.  
 þane send he ma knyghtis þam with 75  
 to hwnt in-[to] þat sammyn fyrth,  
 & bad, gyf þai þat man cuth fynd,  
 ore vthyre folk, þai suld þam bynd,  
 & bryng to hyme but delay.  
 & went þai furth one þare way. 80  
 bot or þai come, þat ilke nycht  
 Cryst aperyt to blasis sycht,  
 & sad: "ryse & mak me oferand!"  
 & be þat blase can vndirstand \*  
 Fol. 134 a. [þat he sowne was to tak 85  
 þis warldis dede fore cristis sak.  
 sowne come þane [þa] knyghtis in hy,  
 & bad blase þat he spedly  
 suld pas, & hyme-self present

89. presone.

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\* Foll. 134, 135 are missing from the MS., and have been for many years. What follows in brackets is supplied from the uncorrected transcript in the University Library, Cambridge.

to þare lorde, þe presydent. 90  
 —þane answeyrt he *with* glad chere,  
 & sad: "welcum, myne falowis dere!  
 be prewe of 3ou rycht wele I se,  
 þat crist has [had] gud thocht one me."  
 þane he rase & 3ud his way 95  
*with* þame, & þame prechyt ay  
 cristis fa be myraclis wrocht.  
 þane fore his halynes hyme socht  
 a womane, & fand hyme in þat sted,  
 & brocht hyre sone in poynt of ded; 100  
 fore of a fesch oure his hals was gane  
 al onpersawit a gret bane.  
 rycht pituysly þane cane scho gret,  
 & [set] hyre sone be-fore his fet,  
 & prayt hyme fore cristis sak, 105  
 þat he hyre sone hale wald mak.  
 Sancte blase one hyme þe hand cane lay,  
 & to god þis cane he pray,  
 þat he suld hale be of þat Il,  
 & al vthyre þat prayt hyme til, 110  
 & of ony vthyre seknes als  
 þat grewit þame in þare hals.  
 þane rase þe chyld & a-va cane ga  
 as he had wittine of na way.  
 & als sancte blase passit furth his way, 115  
 a powre womane cane hyme say:  
 "godis seruand, I pray þe  
 þat sume helpe þu wil gyf me  
 þat, bot a gryse, had gud nane,  
 & þat a wolfe has fra me tane; 120  
 þe quhilk fore god I pray þe sane,  
 þat hyme þu gere it bryng agane."  
 þane sad he: "wyf, be nocht grewit,  
 fore god sal mak þe be rele[v]yt."

102. onfewe hert.

113. gane ga.

- w<sup>it</sup>h þat þe wolf þe gry[s] [has] brocht 125  
 vnhurt & vnskathit owcht.  
 Fol. 134 b. þane entryt in-[to] þe citte  
 þe knycht<sup>is</sup> þat hyme led, & he,  
 & sone of hyme has mad present,  
 or þai fane, to þe presydent, 130  
 þat commawndyt þame but bad  
 þat to presone he suld be had.  
 sancte blase before hyme, he cane say:  
 "welcume, gud blase, welcume ay,  
 & al-wais mot þu lef in blyse, 135  
 fore frend<sup>is</sup> til oure god<sup>is</sup> þu Is!"  
 þane blase sad hyme: "[In] Ioy þu be,  
 þu nobile p<sup>ri</sup>nce of þis cunctre!  
 say nocht of god<sup>is</sup>, bot of god,  
 fore þat word affer<sup>is</sup> ay be ode, 140  
 na nane sic suld mene god<sup>is</sup> mak,  
 —þat suthfastly are fend<sup>is</sup> blak  
 and sal be brynt in lestand fyre,  
 & þare serwandis in-to þare hyre."  
 þe presydent þane was [ful] wrath, 145  
 & bad his knycht<sup>is</sup> tak hyme rath,  
 & fyrst w<sup>it</sup>h stawis sare hyme dyng,  
 & syne in presone als hyme thryng.  
 —þane sad hym blase w<sup>it</sup>h stur clere:  
 "cert<sup>is</sup>, þu art a foule, but were, 150  
 þat thru þi paynis trewis now  
 fra god verray to gere me bow,  
 þat confort<sup>is</sup> me & strinthis sa."  
 þe knycht<sup>is</sup> þane hyme dang but hone, 155  
 & bundyne has in presone done.  
 þe powre wyf þane, quhene scho hard  
 quhou fellely þai w<sup>it</sup>h blase ferd,  
 þe gryse þat þe wolf rew<sup>it</sup> hir had,  
 scho tuk & slew but abad,



- & hyme til þare-of scho be-socht, 160  
 & bred & candil has als brocht,  
 & to þe presone, quhare sancte blase  
 was, þis brocht scho has.  
 & he þar-of gret thank cane ma  
 to god, & to þe wyf alsa, 165  
 & þare-of ȝet as his will ;  
 & syne þe womane sad he til :  
 "euire-ilke ȝere a candil ta,  
 & þare-of offerand to me ma  
 In-to þe kyrk þat sowne sal be 170  
 Fol. 135 a. Halowit in the name of me ;  
 & þu gud prosperite sal haf  
 þare-eftyre, & al þe layf,  
 þat me honouris with wax ore offerand,  
 quhene-euire þai be & of quhat land." 175  
 & to þis wyf fel as he cane say.  
 eftyre þat þe presydent  
 sancte blase til hyme gert [present],  
 & hyme cane flesche, & mak tysyng,  
 fore to fore-sak crist his kynge, 180  
 & til enclyne fals godis till ;  
 bot he mycht neuir wyne his will.  
 & quhene he schaw he wald nocht  
 lof his godis, na of þame rocht,  
 he gert his knyghtis but pyte 185  
 hang hyme wele he one a tre,  
 & gert þame keme his tendir flesch  
 with Irne camys, til al was  
 rewyne of til þe banis bare ;  
 syne tuk hyme done, þat was sa sare, 190  
 & gert hyme in presone bynd.  
 sewine wemane come þane hyme be-hynd,  
 folowand þe way þat he ȝud,

165. wolf alsa.

177. fore eftyre.

179. &amp; he cane.

187. kene his render.

192. sowme.

gaderand þe dropis of his blud,  
 & as gret relyk þat blud mad— 195  
 sic hope in god & hyme þai had.  
 þe presydent, quhene [he] herd þis,  
 owt of his wit nere gane is,  
 & bad þame þai wemane tak,  
 & strenȝe þame sacrifice to mak. 200  
 & þai til hyme answerit sone:  
 "gyf þu wil re[uerens] be donê  
 to þi godis in opine sycht  
 be ws, þat sal ws þare-to dycht,  
 gere bryng þame to þe locht, quhare we 205  
 ma wesch ws & clene be,  
 to mak clenly oure sacrifice  
 to godis, þat [þu] sagat pryse."  
 þe presydent was þane rycht blyth,  
 fore he wend þai wald do alswith 210  
 as þai sad. fore-þi ilkane  
 he gert his godis owt be tane,  
 & haf þame to þe vatyre-syd,  
 þat was ferly depe & wyde.  
 Fol. 135 b. þe sewine wemane þane, ore þai stynt, 215  
 Ilkane a god in hand has hynt  
 & keste þame in þe watir depe,  
 & sad: "it nedis nocht to seke  
 þame, gyf þai godis be,  
 fore þare mycht here sal we se." 220  
 & quhene þe presydent þis harde,  
 as wode of wit hale he ferde,  
 & strak hyme-self in-[to] þe face,  
 sayand to þame þat by hyme was:  
 "quhy thole ȝe þame oure godis tak, 225  
 & þis to kast þame in þe lak?"  
 his ministeris answert hyme,  
 þat þai with falset & with gyne  
 216. has tynt.

had hyme disawit, & þame als;  
 fore nane wald treu þai had bene fals.  
 þe wemene answert þat quhill,  
 þat "suthfast god tholis na gyle;  
 bot, had þoure godis suthfast bene,  
 þai had persawit wele & sene  
 þat we wrocht fore to do þame il."  
 þe presydent with fellone will  
 gert melt leyd in fusione,  
 & gert clammys lad by done,  
 & sewine hawbrekis red brynnand,

one vthyr half sewine sarkis schene  
 he gert lay a-pone þe grene,  
 & sad: "wemane, awysis þow  
 quhilk of þyre twa þe wil tak now:  
 othyr þir serkis tak þe lo,  
 & honoure to oure godis do,  
 ore ellis þe hawbrekis & þe lede  
 & Irne clammys to þe ded!"

& of þa wemane sewine, ane  
 þe sewine sarkis vpe has tane  
 & slang þame in þe fyre in hy.  
 þane had scho childir twa hyre by,  
 þat sad til hyre: "modir dere,  
 lew us nocht be-hynd þe here,  
 bot fil ws now with swetnes  
 of hevynnis blyse þat sal nocht cese!"

Fol. 136 a. þir wemene þane þe presydent,  
 fore he ne mycht change þare entent,  
 nakit one treis gert hangit be,  
 & þare flesche rywine, þat he mycht se,  
 with Irne kamys to þe bane.

244. þine.

248. &amp; of þat.

253. lewis.

254. switnes.

258. g

\* A verse is here wanting.

- bot of þare flesch blud rane nane,  
 bot fore þe blud þe mylk owt rane.  
 to þame sa noyt ane angel þane,  
 to confort þame, come of hewyne,  
 —& sad to þame *with* swet stewine: 265  
 “haf ʒe na dred, myn cisteris dere,  
 bot beis confort & makis gud chere!  
 fore wark-man, þat cane wele be-gyne,  
 & mak gud end, ore he blyne,  
 fore his wark sal haf warysone 270  
 & of his master benysone.”  
 þane ordenyt þe presydent  
 to put þai sewine to gret torment,  
 & in þe mikil fyre þai made,  
 he gert þam castine be but bade. 275  
 bot þat fyre be godis grace  
 sa sodandly þane slokit was,  
 þat payne of It nane felis þai.  
 þane cane þe presydent þam say:  
 “dois a-way ʒoure sorcery, 280  
 & til oure godis al-mychty  
 mak sacrifice, as ʒe suld do!”  
 þane *with* a woyce þai sad hym to:  
 “þat þu begonnyne has, fulfill!  
 fore god has callit ws hym til, 285  
 til bruk *with* hyme þe blyse be-one.”  
 þe tyrande sentence gaf þan sone  
 to stryk þare nekis þare in twa.  
 bot quhene þai þat payne suld ta,  
 one þare kneis þai set done, 290  
 & þis mad þare oracione:  
 “lord god, þat of þi gret mycht  
 fra merknes ws has brocht to lycht,  
 & sacrifice of ws wil make,  
 In pece oure saulis nov þu tak, 295

265. þane.

278. feld þai.

285. callit hym ws.

- & send ws to þat lifand lyf,  
 þat we haf ȝarnyt in þis stryf!"  
 Fol. 136 b. basaris þane þare hedis of strak,  
 & þare saulis god cane tak.  
 quhene þis was done, þe *presydent* 300  
 gert sancte blase [be] til hym *present*,  
 & sad til hyme: "quhat is þi *thocht*?  
 wil þu oure godis honoure ore *nocht*?"  
*quod he*: "tyrand, wit þu wele  
 þat I þi manauce dred na dele; 305  
 fore-þi do one quhat-[sa] þu wil,  
 my body here I gef þe til."  
 þe tyrand þane gert bynd hym fast,  
 & in a depe locht hyme cast.  
 bot god hyme losyt, & he in hy 310  
 ȝed one þe watyre as on land dry,  
 fra he þe cowrs of it had mad,  
 & þare dwelt, & lange abad,  
 & one þat folk lowd cryte he:  
 "gyf ȝoure godis werray be, 315  
 In þare name cumis to me now;  
 In þame þane I sal als trew."  
 þane of þat folk of il lyf  
 ȝede in þe locht sixty & fyfe,  
 gyfand þare godis treutht to 320  
 þat þai, as he dide, suld do;  
 bot sodanly þai drownyt al,  
 & ferlyand mony how þat suld fal.  
 þane ane angel lichtit done  
 fra hewine, & sad in swet sone: 325  
 "dere blase, cum þine of þat layk,  
 & crone of *martirdome* to þe tak  
 In hewine, þat is derly mad!"  
 þane blase to þe land but bad  
 Come, & sone þe *presydent* 330

gert hyme before hyme be present,  
 & sad til hyme: "has þu zet thoctt  
 oure godis til honoure ore nocht?"  
 sancte blase sad til hyme þane:  
 "waful wreche, þe byrde wele kene 335  
 þat fals godis I honoure nane  
 þat are mad of stok ore stane."  
 þane bad þe tyrand, men suld ta  
 sancte blase & strik his hed hym fra.  
 & he to god mad thankyng 340  
 þare-of, & þis mad praynge:  
 "lord Ihesu, fore þi gret powste  
 Fol. 137 a. my bowne, I pray, þu grant to me  
 þat, quha-sa-euire in þare throt  
 seknes has, awne ore mot, 345  
 ore ony kyne perplexite,  
 ore ony vthyr Infyrmyte,  
 or zet at me succure wil seke  
 þare bodely gudis fore til eke,  
 & menskis me with þare offerand, 350  
 with candel or mes, ore prayand—  
 lord Ihesu, fore þi mykil blyse,  
 at myn request grant þam þis,  
 þat gud & goldinck þai ma haf  
 with hele, gyf þai þare-estir crafe." 355  
 a woice of hewine þan, erand al,  
 —on sancte blase swetly can cal,  
 sayand: "to god þu art sa dere,  
 þat he has tyd þe þi prayere,  
 & zet wele mare sal gyf al þai 360  
 þat of þe mencione wil ma."  
 þe basare þan, ore he stynt,  
 a scherand swerd has he hynt.  
 þe hed he strak fra þe hals  
 of blase, & of þe chyldir als, 365

þat I haf tald be-fore of here,  
 one þe thryd day of februarē  
 thre hu[n]dyre ȝere auchty & aucht  
 fra Ihesu criste oure flesch had laucht.

. . . . .  
 als wysly helpe me hyn to twyn  
 but schame, det, ore dedly syne.

370

\* Two or more verses are here wanting.

## XXI.—CLEMENT.



O translate is myne entent  
þe haly story of clement,  
þat at name had worthily;  
fore he was al ful of mercy;

& in his ded he was *rycht* wyse, 5

& in his word þat al dewice,

& rype in *conuersacione*,

~& mek in *contencione*.

& of sere I haf herd tald,

þat wedyr & wynd he has *in* wald— 10

fore-þi dewot til *hym* suld be

þai þat saylis to þe se—

~& was cumyne of nobile kine  
of rome, þat Ilke towne *wit-In*.

& his *fadir* faustidyane, 15

Fol. 137 b. & his *modir* mantydyane

ware callit, & his brethire twa,

*faustinus* & *faustus* alsa,

þane borne bath one a *nycht*,

~fully & *fayre* to *manis* *sycht*. 20

~þus *weman* was of sic bewte

þat it was *wondir* fore to se.

fore-þi hir husbandis bruthyre

hyre lufit mare þan ony vthyre.

bot his *zarninge* scho ne wald fulfil, 25

1. The capital is wanting.

22. is was.

23. his.



na ȝet hyre husbande tel It til,  
 fore dowl of fede betwen þam twa.  
 þarefore scho hyre awysit swa,  
 þat fore a quhile scho wal[d] gang  
 & dwel vthyr folk amang, 30  
 til þat hyre mach had forȝet  
 Is folȝ þat he one was set.  
 fore be withdrawine of access  
 Is slokit oft sic wantones.  
 fore wantones makis ȝouthed wod 35  
 thru plesand & wantōn fud.  
 fore-þi scho thoȝht þat hyre Absence  
 agaȝis folȝ suld mak defence.  
 þane, hyre purpos to fulfill  
 & gere hyre man content þare-til, 40  
 scho sad, þat scho had sene a sȝȝht  
 þat hyre disesit al þat nyȝht,  
 & owt of mesure mad hyre rade,  
 bot owt it to tel dowl scho had.

hyre husband sone but delay 45  
 bad til hyme scho suld it say.  
 "sir," scho sad, "me thoȝht, to me  
 aperyȝ a man awful to se,  
 þat bad I suld my barnis twa  
 tak, & of þis cunctre ga, 50  
 & be þare, til þat he  
 to cum agane lewit me;  
 bot I dyd þat, þai & I  
 suld perȝst be soroufully."  
 þane scho gret one hym so sare, 55  
 & he, þat luffit na thing mare  
 þane hyre, to content hyre sone,  
 he sad: "deme, It mon be done.  
 I wil þat þu þe redȝ make,

Fol. 138 a. & a gret menȝe with þe take, 60

26. husbandis.

33. fore to be.

& þi twa twyʒnis als with þe,  
 sene þat It mone nedly be.  
 & oure þe se til Athenas,  
 gyf fortowne wil, I red þe pas,  
 & gere þe barnis gang to layre; 65  
 fore science habundis þare."  
 þane was scho fayne & hyre mad  
 redy sone but mare a-bad.  
 & he held *witʒ* hyme at hame  
 his ʒongest sowne, clement be name, 70  
 þat þat tyme was fyftene ʒere,  
 to confort hyme in sic mystere.  
 þane to se matydyane  
*witʒ* hyre barnis he wais has tane,  
 & schipyt, & raysit sale one *hycht*, 75  
 & saylit furth, til one a *nycht*  
 þai brak one a grak, þat lay  
 hyd in þe se, nere þe day.  
 sa hapnyt þat matydyane  
 was castine to þe land alane; 80  
 & hyre barnis, hyre vnwitand,  
 til It was day, ware fletand  
 one a burd, & sawit ware,  
 as I sal tel ʒow forthyrmare.  
 & þe *modir*, quhene It was day, 85  
 bath hyre barnis þat myssit away,  
 hyre-self had castine in þe se  
 na-ware scho trewit þai suld be  
 castine to land, þat scho *mycht* haf  
 þare ded boydis fore to grawe. 90  
 & quhen scho sykyrly has sene  
 þat þai away [war] quhyt & clene,  
 scho goulyt, & grat, & rawe *hir* hare,  
 & dang hyre body & face bare,  
 & *witʒ* hyre tethte hyre handis bat, 95  
 þat rewth was to se hyre stat.

- na confort wald scho nan tak,  
 þocht sere weman come fore hyre sak  
 hyre mykil sorow til a-mese,  
 þat tauld how þame hapnyt wes 100  
 of frawart fortune als mykil & mare;  
 bot þai cuth nocht keyle hyre care.  
 til at þe laste, to mend hyre chere,  
 Fol. 138 b. a vedow has sad, stannand nere,  
 quhow þat scho tynt had hir husband, 105  
 þat junge man was & awenand,  
 schort tyme before a-pone þe se,  
 fore maryne[r] rycht gud was he,  
 & fore hyme sic doule had tane,  
 þat housband wald scho neuir nane. 110  
 with þat sum confort can scho ta,  
 & with þis wedou til house ga,  
 & dwelt with hyre & wane hir met,  
 syk as scho mycht with handis gat.  
  
 sone eftyre hyre handis twa, 115  
 þat scho had bittine, wordit sa  
 vnhelful, þat scho mycht nocht swynk,  
 na wyne with þame met ore drink;  
 & þe weman, scho can with dwel,  
 In þe parlesy sa sadly fel, 120  
 þat matydiane worthit ga  
 to gat lyfing to þame twa;  
 fore nothyre of þame had vthire gud  
 bot þat þai thigyt to þare fud.  
 & fra a 3ere was fully gane 125  
 fra þe tyme scho come fra hame,  
 hyre husbandis messyngeris wend  
 til athenis hyre eftyre hend,  
 as he þat wend scho had ben þare  
 with hyre twa sonnoys at þe layre. 130

bot quhen þai come, þai nocht fand,  
 na of hyre hard ony tythand,  
 & come a-gane, & tald how þai  
 had tynt þare trawale. but assay  
 he wald gyf men mycht fere ore nere 135  
 of hyre ony tything heyre.  
 new messyngeris send he sowne;  
 bot, as þe fyrst did, þai haf don.  
 þane was hyre husband ferly wa,  
 & thoct þat hyme-self wald ga; 140  
 & in gud ʒemsel lewit clement,  
 & his self to schipe is went.  
 þane eftyre clement twenty ʒere  
 dwelt at hame, & cuth nocht here  
 of fadir na modir [ony] tythand, 145  
 quhare þai be-come in ony land.  
 & in þe meyntyme he hym gaf  
 to get sciens oure þe lawe,  
 & þare-In sat sa hale his thoct,  
 Fol. 139 a. þat he þare-of wane þe locht. 150  
 to wyt þane, ful besy was he,  
 gyf þe sawle vndedly mycht be,  
 & ʒed ful of[t] þane fore-þi  
 to þe scule of phylosophy.  
 . . . . .  
 . . . . .  
 scornand hyme, callit hym wod. 155  
 sa amang þame þis clement stud,  
 & hyme sic questione can mowe  
 In scorn yng, his wit to proue:  
 "quhy is þat a lytil fla  
 has sex fete & wengis twa, 160  
 & quhy þe gretaste camele  
 has bot four, as we se wele?"  
 til hyme sad sancte barnaba:

137. now messyngeris.

144. þat hame.

153. þame.

"þu ful, ethe ware answere to ma  
 to þi questione, gyf suthfastnes 165  
 had þe mowit; & neuir-þe-les  
 It ware bot tynt wark 3ou to schaw  
 þe cause þare-of, fore 3e mysknaw  
 of creatouris þe makere;  
 fore-þi na wondir þocht 3e etc." 170  
 þane clement to þis word tuk kep,  
 & hyd It in his hart sa depe,  
 þat estyre [he] throw barnaba  
 þe cristine treutht in hyme can ta;  
 þe quhilk hym tacht sa þat he can ga 175  
 to sek sancte petyre in Iuda;  
 þe quhilk hyme taucht sa þat he  
 of sawle trewit inmortalityte.

symone magus þan was  
 ful of fellowny & wiktines, 180  
 & had with hyme dyscypylis twa,

viseta callit & aquila;  
 þe quhilkis estyre a quhile sene  
 lewit hyme, & to petyre sene,  
 seand his falset, one þai paste 185  
 & til petyre anerdit fast.

At clement þan petir cane spere  
 quhat kine he had, & quhat þai ware.  
 & he hyme tald, & nochit hyd,  
 how til his fadir it betyd, 190

& til his modyre & brethire fyrst,  
 he tald hale, fore he best wyst,  
 & sad þat gret hope had he,  
 þat his modir in þe se

Fol. 139 b. was drownyt & hyre barnys twa, 195  
 & his fadir fore doule & wa  
 he trewyt in þe se mysferde.

170. are.



& fra sancte petyre þis had hard,  
 mycht nocht conteyne þane, but he  
 —be-howyt gret fore [pure] pitte. 200  
 þane fra þe land of amarabis,  
 þat fra þine sex myle Is,  
 ane Ile, come petyre, & tuk land  
 with his dyscypilis, & þare fand  
 matydiane. & alswa þare 205  
 of glas twa mykil pelaris ware,  
 fare & of sa gret hycht  
 þat wondir was to se þe sycht.  
 & as he stud one þam gowande,  
 matydyane he saw thyggand, 210  
 & sad: "weman, þu dois syne,  
 þat thyggis & þi met ma wyne,  
 & helpe þe be þi handis twa."  
 "sir," sad scho, "It is nocht sa,  
 fore of my knawine ded are mad. 215  
 allace! gyf me drownyt I had,  
 ore deyð in vthyre wyse!"  
 þan sad petyre: "þu art nocht wise;  
 wat þu nocht þare sawlis all  
 þat þame-self slais, peryse sall?" 220  
 "wyst I," sad scho, "fore certanete  
 þat sawlis ay suld lyfand be,  
 ful fayne I wald myn self sla,  
 þat I mycht se myn childir twa."  
 þane þe cause cane petir spere, 225  
 þat hyre cawit to ma sic bere.  
 þane tald scho til hym al þe tale,  
 as before 3e harde me al hale.  
 þane sad he: "with me is lent  
 a 3u[n]g man, callit to nam clement, 230  
 þat tellis nere how þe same

208. be sycht.

216. drewnyt.

226. For cawit, Horstmann reads m[o]wit. The word is doubtful.

til his brethyr tyd & his dame."  
 & quene scho hard þe tything tel,  
 In swoninge sone þare scho fel;  
 bot quene scho hyre spritis gat, 235  
 —gretand sare sic wordis scho spak:  
 "I ame þe modyre of þat mane,"  
 & til his fet scho fel done þane,  
 & prayt hyme til haf pite  
 Fol. 140 a. of hyr, & late hyr hire sone se. 240  
 "gyf I," he sad, "þe til hyme schaw,  
 þu mone dysimle þe to knaw  
 hyme in þis Ile til we are,  
 & mad ws bowne in schipe to fare."  
 & sad scho hyme, scho suld do sa. 245  
 & petyre hyre be þe hand cane ta,  
 & hyre with hyme to schipe had,  
 quhare-at clement hyme abad.  
 & fra scho was to clement brocht,  
 contene hyre langare scho ne mocht, 250  
 bot in hyre armys hym gat swith,  
 —& kyssyt hyme ful mony syth.  
 & quene he wend scho wod had bene,  
 he schot hyre to þe erde in tene.  
 þane sad petyre: "myu sowne clement, 255  
 quhy has þu sa þi modir schent?"  
 þat quene he hard his mastir tel,  
 —gretand done one hyre he fel,  
 & knew hyre sowne. þan bath can gret,  
 & in armis vthyre can get. 260  
 þane petyre fore hyre prayt sa,  
 þat scho recouert hyre handis twa,  
 & gert hyre þat lay in parlasy,  
 þane til hyme be brocht in hy,  
 & mad hyre sowne hale & fere. 265  
 clementis modir þan cane spere  
 of his fadir. þane sad he :

- "dame he passit to sek þe,  
 gane mare now þane twenty þere;  
 bot neuir of hyme can I word here." 270  
 quhene scho hard þat, scho sychyt sare,  
 & sorow þare-of scho had & care;  
 nocht-[þane] ȝet confort scho hade  
 of hyre sowne þat [scho] sa fundyn had.  
 & in þe mentyme vyceta 275  
 & his brothyre aquila,  
 fore ferly abaysit ware þa,  
 & lyk sic wordis þai can sa:  
 "a god, þat al has fore to stere,  
 quhethyre It be suth þat we se here?" 280  
 quod petyre þane to þame sone:  
 "ȝa, suthfastly al þus Is done."  
 \þai fretyt þar facis þane  
 Fol. 140 b. fore ferly, & þis spek be-gane:  
 " & we faustinus & faustus 285  
 are, þat oure modyre wenis þus  
 ware peryste." & rycht þane þai twa  
 þare modyr cane in armis ta  
 \& kissit oft. & [þane] sad scho:  
 "quhat may þus be so, petyre, lo!" 290  
 sad [he]: "þire are þi sonnys twa,  
 faustinus & faustus alsa;  
 þe quhilk þu wend lang tym sene  
 bath drownyt in þe se had bene."  
 & quhene þe modyre þis has hard, 295  
 as wod of wyt nere scho ferd,  
 & fel in swonyng in þe place,  
 & sad, quhene scho recoueryt was:  
 "myn dere sonnys, I pray ȝow  
 tellis me quhow ȝe chapyt now!" 300  
 sad þai: "quhen þe schipe wes brokyn,  
 one a burd þane are we lopyne,  
 þat one þe ways ws bath bare,



til þare come in þe sithtware  
 Reueris sayland & ws fand, 305  
 & tuk ws In, & brocht to land;  
 & til a wedo, callit Iustine,  
 þat honest was, þai sald vs syne;  
 & scho changit oure namys in hy,  
 & fosterit ws rycht teyndirly, 310  
 & als hyre sonnys sat to layre,  
 wel tacht in artis til we war.  
 þane al oure besynes in hy  
 we set in-to philosophy,  
 & drew syne to symon magus, 315  
 þat fosterit was & fed with ws;  
 bot his fals-hed, quhen we had  
 persawit, we lewit hym but bad.  
 & syne, as god wald, thru zache  
 printese to petyre mad ware we." 320  
 quhene scho þis hard, scho vas glad  
 þat hyre barnis scho fundyn had.

thane one þe morne petir can ta  
 clement, vyceſa, & aquila,  
 & passit til a priue place, 325  
 quhare he wend na man was,  
 quhare he & þai mare dewotly  
 mycht mak þare prayere Ithandly.  
 Fol. 141 a. & quhene þai had in prayere bene  
 a quhyle, ane ald man haf þai sene, 330  
 honest but powre wes he,  
 & semyt gudman fore to be,  
 þat sad: "I haf pite of zow  
 þat semys wele þat erris now,  
 wenand þat ze wel do perchance; 335  
 fore nothyre god na purwiance,  
 na ocht quhare-In meñ suld affy,

bot chance ore fortune anerly  
 & þe course of *manis* gettynge  
 wyrkis al, & ellis na thing, 340  
 as be my-self wele *prowit* haf I,  
 as *man* wele tacht in metaphesy.  
 erris *nocht þare-fore*, I 3ow say!  
 suppos þat Ithandly 3e pray,  
 sic fortune sal 3e haf nedlinge, 345  
 as was 3ow tal3et in 3oure getting."

thane clement til hyme dressit *his* ene,  
 & *thocht* before he had hyme sene.  
 & gret disputacione cane ma  
 bath clement & his brethyre twa, 350  
 as sancte petyre, þare master, bad,  
 agane þat ald, *with* resone sad  
 & argument mad *rycht* playne,  
 þat pwruiance was al *certane*.  
 & quhene of eld fore reuerence 355  
 þai callit hyme *fadir*, *in* defence  
 of argument þat he cane ma,  
 til his brethyre sad aquila:  
 "quhat nedis ws *fadir hym* to cal,  
 sene in mawndement we haf al 360  
 one þis erde *fadir* to cal nane."  
 3et þane hyme-self *sad*, ore he fane:  
 "*fadir*, tak it nocht dysesfully,  
 þat my brethyre blamyt haf I,  
 fore þat þai *fadir* callit þe; 365  
 fore in contrare bydyng haf we  
 In erd ony *fadir* to call."  
 þat stud a-bowt, þane lucht al,  
 & sa dyd petyre & þat auld,  
 þat aquila nedly wit wald 370

342. *methraphesy*.362. *fadir*.

356. &amp; defence.

365. callit he.

- quhy þai lucht. & clement in my  
 sad: "þare-of þu has na ferly;  
 fore nemand fadir þu did It  
 quhare-of wthyre þu has wyt."  
 þane answert til hyme aquila: 375  
 Fol. 141 b. "forsuth, I ne wat gyf I did swa."  
 quhene þai dysput had lang quhil  
 of powruiance, þat ald can smyle  
 & sad: "pourwiance I cuth trew,  
 gyf ne ware myn inwit now 380  
 lettis me to grant þare-til.  
 & quhy? 3e here [sal], gyf 3e wil;  
 fore of my-self & [of] my wyf,  
 þat I haf lowyt as my lyfe,  
 þe gettyne kene I wondir wele, 385  
 & it þat gottine [is], ilke-dele  
 as talȝet is mon be but were:  
 as 3e þe suthfastnes may here.  
 fore thru þe playnyt þat regnyt þan  
 hyre worthit be ane Il wemane. 390  
 fore-þi excusyt haf I  
 hyre of þat wordyt be nedly.  
 fore quhene hyre fadyre can hir get,  
 In sic wyse war þe planetis set—  
 mars with wenus in þe myd, 395  
 & þe mone, as þane be-tyd,  
 In heldyne was of martis house,  
 & in þe bowndis of saturnus;  
 & of þe planetis sic mellynge  
 In þe tyme of engendryng 400  
 gerris weman do adultery,  
 & by þare serwandis fore to ly,  
 & in pylgrimag to paß þe se,  
 & quyle in watyre drownyt be.  
 & of my wyf þis case þane fel, 405  
 372. farly. 398. saturnys.

þat cane hyre *with* hyre serwandis mel,  
 & schame *with* parel eftyre dred.  
 þare-fore of þe land scho fled,  
 & peryst syne in to þe se.  
 fore, as my bruthyre tald to me, 410  
 scho wald haf hym gert *with* hir play,  
 bot þat fore he sad hyre nay,  
 hyre awne serwand scho tuk in hy,  
 fore to slak hyre gret foly.  
 & schow was *nocht* to blame sere, þo 415  
 genesis þat gert hyre do."  
 & 3et of hyre, þat he sa lowyt,  
 he tald a dreme, quhou scho *controvit*  
 & gat fra hyme leyf to pase  
 Fol. 142 a. with hyr barnis til Athenas, 420  
 & peryst syne in-to þe se,  
 & how þat eftyre folowit he.

ande quhene his sonnys herd þis tale,  
 þai wald haf ruschit one hym hale,  
 na ware þat petyre latting mad, 425  
 til þe tyme þaim lewynt he had.  
 þane sad petyre: "gyf I bryng þe  
 þi wyf quhyk, þat þu ma se,  
 þat neuir dyd *with* hyre body myse,  
 wil þu renunce to geneß?" 430  
*quod* he: "as It ma *nocht* be,  
 þe thing þat thu has sad to me,  
*rycht* sa impossible thing is,  
 þat ocht be done but *genesis*."  
 þane sad petyre: "lo now here 435  
 þi sonnys thre, hale & fere,  
 clement, faustinus & faustyne!"  
 þe fadyr þane strynth cane tyne.  
 In swonyng þane he fel flat brad,

416. *gere.*418. *contrahit.*

- fore þe gret Ioy þat he had ; 440  
 & his sownis one hyme cane fal,  
 —& kyssit hyme, & dred *with*-all  
 þat he þe lyf suld halely  
 tyne. bot he recouert in hy,  
 & gat one fet, & speryt all 445  
 hou þame betyd [had] gret & smal.  
 þane sat þai *spel* one hend, & tald  
 hale þat awenture to þat alde.  
 sone come his wyf, & speryt þane :  
 “quhare is my dere lord & my mane?” 450  
 þane as scho þus *cryt* & gret,  
 hyre sudanly has he met,  
 fore Ioy, & hyre in armys racht,  
 & hyre enbrasit *with* al his macht,  
 as lyffaris þat had bene in-twyne, 455  
 til ese þare hartis cuth *nocht* blyne.  
 & as þai þus to-gydyre ware,  
 wenand þai coueryt had þare care,  
 ane come & tauld, apyenene  
 was *cumy*ne als & aumbione, 460  
 þat dere ware to faustyniane,  
 & in þe towne had Inis tane  
*with* symone magus. & þane he  
 Fol. 142 b. sone passit þame to se,  
 & lewynt þe laf *with* petyre stil, 465  
 til he suld *cum* agane hyme til,  
 & passit til his freyndis twa,  
 þat eftyre his come gret Ioy can ma.  
 na he had *nocht with* þame ane houre  
 bene, quhene fra þe emperoure 470  
 til antyoche was send men sere,  
 fore [al] wechis til Inquere,  
 & þat enchanmentis cuth ma,  
 & sic folk to tak & sla.  
 þane symone magus, þat sare dred 475



to be fundyne in þat sted,  
 of his vysag þe lyknes  
 In faustyniane he gert *emprefß*,  
 In lyknes of hyme, [sa] þat he  
 fore syk a man suld takine be 480  
 & slane, fore þat his sonnis twa  
 to sancte petyre sene cane ga.  
 & sone eftyre þis was done,  
 he fled of þe land alsone.  
 & fawstyniane *neuir*-þe-les 485  
*persawit* *nocht* þe lyknes,  
 þat at fals man, quham-of I mene,  
 bot come a-gane, as *nocht* had bene.  
 & þare was nane þat hyme saw,  
 þat fore faustyniane can hym know, 490  
 ovtane petyre, þat na tryget  
*mycht* dyssawe, na zet falset.  
 faustyniane, wenand þat he  
*wit* his *resawit* suld wel be,  
 gud semland mad hyme hamly; 495  
 & þai agane dyspytuisly  
 warnand hyme witerly but wen  
 þat symofi maguse he had ben.  
 þane sayd he: "quhat aylis þou  
 me to refuse & wary now, 500  
 & I þowre fadyre & 3e fle me?"  
 þane sad þai al It *mycht* *nocht* be:  
 "fore symofi magus we þe kene,  
 þat dissawis mony mefi."  
 þane faustyniane but mare 505  
 his wikit fortune *regretit* sare:  
 "allace me wreche!" can he say,  
 Fol. 143 a. "me wyf & barnis knew þis day,  
 & þis sammyne day refusis me!  
 sa þat in hart I *mycht* *nocht* be 510

glad na blith in sa mekil tyme,  
 na esit *with* þame suld be myne."  
 quhene þis his wyf herd, scho ~~can~~ rare  
 sorowfully, & rawe hyre hare,  
 & hyr barnis gret sa Increly,  
 þat quha-sa þane had bene by,  
 þare mekil sorow fore til se,  
 of þame suld haf had pyte.

515

thane, þare gret sorow til ames,  
 petyre þame tald how It was  
 hapnyt til hyme, & þe cause quhy.  
 þane tuk þai confort al in hy.  
 In antyoch, ore þis befel,  
 þis symon magus cane dwel,  
 & al þai folkis dyssawyt Il  
*with* þe fals layre he taucht þam til;  
 fore þai ful wele wend bedene  
 at a prophet he had bene;  
 & ay he lakyt in al thing  
 sancte petyre & his sermonyng,  
 sayand he was ane enchantere,  
 a wech and a *trigetouyre*;  
 & sa forsuth has hyme defamyt,  
 & his name to þe puple blamyt,  
 þat þai wald ryf hyme *with* þar tetht;  
 fore to gere folk ere, it is ful eth.  
 fore-þi to faustyniane  
 petyre one hand syk spech has tane:  
 "for-þi þat þu art sa lyk now  
 to symon magus, I wil þat þu  
 til antyoch pas in hy,  
 & excuse me þare opynly  
 of It, þat symone sad one me,  
 fore þai sal wene wele þou art he,

520

525

530

535

540

- & prech þe contrare opynly 545  
 of It he sad falsly ;  
 & say þat þu has falsly leyt  
 In al, quharæ-of þu me [has] wreyt ;  
 & say to þame, þat, gyf euirmare  
 of me þou prech þe contrare, 550  
 þat þai in þe trew neuir fra þane,  
 bot hald þe as a wikyt mane.  
 Fol. 143 b. & in þis vyise quheæn þu has done,  
 til antyoch I sal cume sowne,  
 & þat fals fygyre fra þe tak, 555  
 & in þi state I sal þe mak."  
 faustyniane passyt one sone  
 & as petyre bad, has done ;  
 & in þe mydis of þe towne  
 þis be-gane he to *sermone* : 560  
 "I grant til almen þat here, þat I,  
 symon, has leyt, wyktyly,  
 [þat] callyt petyre *trigetoure*,  
 dissawoure fals, ore enchanture ;  
 bot he fore al saul-heyle is send, 565  
 rychtwis treutht til amend.  
 þare-fore playnly I consale þow,  
 þat in hyme al hale 3e trew ;  
 & gif 3e ne do, trewis at 3e  
 & þoure towne *confundit* sal be. 570  
 & gif It hapnys euirmare  
 þat I cume aganis þis lare,  
 I mones þow 3e trew *nocht* me,  
 bot hye gere hang me one a tre."  
 þane throw þis sermon þat he mad, 575  
 gret luf to petyre þe folk had,  
 þat gret defowle to hym had done  
 before. *wit* þat come petyre sone,  
 & fore faustyniane cane pray,  
 & his dyffourmyng put away. 580



þane al þe folk of þat cite  
 of petyreis come ful glad can be,  
 & *with* ful gret honoure hyme met,  
 & als in byschapis set hym sat,  
 & askit *pærdone* of þe syne, 585  
 þat before þai did hyme In.  
 & al þat euire ware sek ore sare,  
 til hyme ware brocht in þat syhtware;  
 & be his prayere gret & smal  
 of þare seknes ware waryst al. 590  
 þane be his lare in dais tene  
 of weman, barnis, & of mene  
 twelf thousand wane he þar & mare,  
 to godis baptysme gert þam care.  
 thane, quhene þis [symon] magus herd 595  
 how *with* sancte petir þe puple ferd,  
 ydyr he come, & sad þame al:  
 Fol. 144 a. "I haf ferly quhow þis ma fal,  
 þat 3e haf lewyte hale myn lare  
 quhare-in 3e sa *par*fyte ware, 600  
 & now resawis with honoure  
 petir, þat fals trygetoure,  
 & namely sene I fore-bad 3ou,  
 til hyme, ore to his lare to trew."  
 þane answert al þat þare was, 605  
 & sad til hyme in gret wodnes:  
 "þu art a wondir bysnyng beste  
 til ws al, mast and leste,  
 for thre dais passit are nocht  
 sene þu sad [þat] þe forthocht 610  
 a-gane hyme þat þu had done,  
 & now *perwert* ws wald sa sone,  
 & as þu presis þe *with*-al  
 fra oure saule-heile to gere ws fal!"  
*with* þat al schot sone one hyme, 615  
 þat was þare, marz & myne,

& huntȳt hym owt of þare towne  
 w~~ith~~ slandyre & confusione;  
 & [sa] þe traytour, I of tel,  
 In-to þe gyrne he mad, syne fel. 620

off þis matere now no mare I tel,  
 bot to þe story twrne I sel  
 of sancte clement, qu~~ham~~[of] here  
 to tret [I] tuk myn matere.  
 fra þine to petyre þis clement, 625  
 til in his lyf he was present,  
 empleysit wele in godis serwice  
 In althing, at al dewise.

þat, fra he had to rome regresse,  
 & wyst þe tyme cumyne was, 630  
 þat he suld thole fore cristis sak,  
 clement his successoure can mak,

fore to gowerne haly kyrk,  
 & in to godis corne to wyrk.  
 þane eftȳre sancte peteris ded, 635  
 clement wysly tuk rede,

þat he wald nocht next petir be,  
 na be ony way consent wald he,  
 þat Ihesu cristis patronag  
 succed suld be harytage, 640

Fol. 144 b. mak ony mafi succed hyme til.  
 þare-fore to lyne fyrst sted gaf he,  
 & to clet syne, pape to be.

bot opunyonyys ware sere, 645  
 quhethyr þire twa papis were,  
 or þe papis sted-haldande;  
 bot I dare nane of þame warand.  
 bot ȳet ware þai worth bath nocht-þan

620. gryne.

623. of sancte thomas quham here clement.

629. fra rome.

to be wrytine *with* haly mene. 650  
 bot eftyr þir twa war dede,  
 clement succedit in *peteris* sted ;  
 fore Iow, sariazine, & *cristine* man  
 In þare degre lufit hyme þane.  
 & of þe regioñis ilkane 655  
 þe powre men gert he wryt be nam ;  
 fore he tholit nane subiet be mad  
 to beg, þat baptysme takine had,  
 sayand, vnsemlý ware to se  
*cristine* man begare to be. 660

syne throw hyme þe wale has tan  
 a cusing of domycyane,  
 þe emperoure. and [of] *sysine*  
 þe wyf he conuertyt syne,  
 to name þat het theodora, 665  
 & to be chaste gert purpos ta.  
 eftyre þis in gud entent,  
 scho ȝed to kyrk *with* sancte clement ;  
 & hyre husband, to wit quhat scho  
 and he þare wald do, 670  
 ȝed eftyre þame al *priwaly*,  
 þat þai dyd þare til aspy.  
 dewotly þane cane clement pray  
 fore þe strinthing of *cristine* fa.  
*sysinus* þane, at aspyit þam had, 675  
 bath blynd & defe sone was mad,  
 & til his men sad *priwely* :  
 “hafis me of þis howß in hy !”  
 oure al þe kyrk þai caryt hym,  
 bot of It furth þai cuth *nocht* wyne, 680  
 na fynd of It *mycht* þai na dure.  
 & as his wyf saw þai sa fure,  
 & seand þame wil mare & mare,

sare rewit scho þare fare,  
 & askyt a man quhat þat mycht be. 685  
 & til hyre sowne þis answert he:  
 "oure lord, þarnand to here & se  
 Fol. 145 a. þat til hyme nocht leiful suld be,  
 now bath def & blynd is he mad."  
 . . . . . \*  
 dewot prayer to god þane mad, 690  
 þat he mycht [mycht] haf þine to ga.  
 & as scho had hyr prayer mad,  
 scho bad haf hyme furth but bad.  
 & sa but lettinge haf þai done.  
 & scho til clement tald alsone, 695  
 how til hyre lord falline was,  
 throw hyre prayer & purchas.  
 eftyr hyme þai passit, & fand  
 hyme in his house defe lyand.  
 þane clement mad fore hym prayng, 700  
 til he gat sycht and heryng,  
 & saw clement by his wyf stand.  
 þare-for of wit he ȝed nere hand,  
 & wend [þat] he begabbit had bene  
 be wesch-crafte; & þane in teyne 705  
 he bad men ga [&] bynd clement,  
 to reweng hyme in entent,  
 trewand hyme with his wyf mysdo.  
 & þe mefi hyme went þan to,  
 & wenand [þat] þai clement band, 710  
 band stokis & stanis [þat] þai fand,  
 venand to clement to do pyne;  
 & in þe sammyne wyse dyd syssine.  
 þane sad clement: "fore-þi þat þu  
 stokis & stanis honouris now, 715  
 wenand þat þ[a]i godis are,  
 þis art þu schent, & sal be mare."

\* No break in MS.

bot syssyne, trewand nocht-þe-les  
 þat clement rychtfast bundyn was,  
 sad: "wech, now sal I gare sla þe."  
 bot til hyme non answert he;  
 bot 3ed furth, and theodora  
 bad þat scho suld prayere ma  
 to god, to gyf hyre man sum grace,  
 þat was sa fast in feyndis lase.  
 þane sancte clement fast held his way,  
 & þe gud wyf sone can pray.  
 til his petir sad þane: "woman, thru þe  
 þi husband sal sawit be."  
 & as þis prayere was done,  
 eftyre his wyf syssine send sone,  
 & prayt hyre send fore clement,  
 fore one hyme he had wrang ment,

Fol. 145 v. "folowande 3ow to þe kyrke  
 quhare 3e cane godis varkis wyrk,  
 3arnand þare til here and se

þat vnleful was to me;  
 fore-þi I thole þis punysing  
 In my sicht & in myn heryng.  
 & I to clement mysded als  
 thru hope I had in godis fals,  
 & sic mystreutht I here forsak,  
 & with 3oure god wil sauchtning mak,  
 sa þat clement, throw helpe of þe,  
 to god prayere wald mak for me."  
 his wyf [þat] of þis was rycht blyth,  
 eftyre clement send ful swyth.  
 — þane come he, & fand sissi[ne] gretand  
 for his synnis & repentand.  
 þane in þe treutht sa he hym taucht,  
 at baptysme rycht sone he lacht;  
 & be ensampil of hyme but wene

hofyne warre thre hundir & thretene.  
 be þis syssyne, þat was mychty,  
 mony ensaumpil tuk in hy,  
 & baptyme tuk in gud entent,  
 be þe preching of sancte clement.

755

of þare halorbis þe mastir-man  
 gret Inwy had here-þat þane,  
 & mony of þame mowit to say,  
 þat clement Il man had ben ay,  
 & cause mad fore-quhy þat he  
 aucht exlyt or dede be,  
 ore opire-wyse punyst sare.  
 & vthyre sad þe contrare,  
 þat profyt he dyd to Ilkane,  
 & nane in Il has hym ourretane;  
 fore to dum he gef spekyng,  
 & to def þe herynge,  
 & til al seke and sare  
 he gaf hele, quhat þai ware.

760

765

770

the prefet mamertyne clement before  
 gert bryng, & with gret schoyre  
 fandyt to gere hyme sacryfy  
 to fals godis. bot he in hy  
 sad: "leware [war] to me þat þu  
 wald þe & to resone bow;  
 for, þocht þat hundis one ws bark  
 & of þare tetht lef in ws mark,  
 þai ma nocht lat ws for to be  
 3et resonabile men parde."  
 mamertyne þane lettris wrat  
 to trajane emperoure; & fut-het  
 he wrat agane, & bad þat he  
 suld sacryfy, or ellis fouryd be  
 oure þe se in til exile

775

780

785

Fol. 146 a.

780. resonable.

781. clement pane.

784. fouryd beþe.

next tresone in a mykil Ile.  
 & quhene þe *lettris cumyne* ware  
 to þe prefet, he *had* sic care  
 þat he fast gret *with* pure pyte.  
 þane to sancte clement þus sad he : 790  
 "þi god, to quham þu treutht has,  
 helpe þe in exile quhare þu gais."  
 þe prefet þane gert ordand hyme  
 a schype, & al gert lay þare-In  
 at nedyt hyme; & mony þene 795  
*with* hyme went of relygiouse men,  
 & of secularis alswa  
 In exile *with* hyme fel cane ga.  
 to þat Ile as þai *cummyne* ware,  
 þai fand twenty thousand men & mare 800  
*cristyne*, þat in pyne lang quhile  
 had leyd þare lyf In þat exile,  
 & til heu maubre deputyt ware,  
 & quhene þai saw clement, gret sare.

& þane to solace þame sad he : 805  
 "It is *nocht* fore þe cert of me  
 þat god has [send] me til 3ow here  
 of 3oure crone to be *parthenere*."  
 bot ymang vthyr paynis sere  
 þat þai haf tholyt þat are here, 810  
 þe maste grewand of ony aue  
 Is þat þai had *vatir* nane  
 bot þat þai brocht þinc sex myle,  
 fra þai come in þat exile.  
 to þame þan sad he swetly : 815  
 "pray we to god dewotly  
 þat til his *confessoure* he send  
*vatyr*, our *myster* til amend;  
 as he be moyses gert be tane  
 far *vatyr* one þe hard stane, 820

788. sad.

790. þan.

Fol. 146 b. ryght sa til ws his mycht he kyth,  
 þat of his frendschipe we be blyth."  
 to god his prayere cane he ȝeld,  
 & one Ilke syd hyme behelde,  
 In hope of sik nede til haf bute, 825  
 & saw a lame hald vpe þe fute,  
 & kend the byschape til þe place,  
 quhare þe watyre sowne wonnyn vas.  
 bot þat lame, þat he þare cafi se,  
 was criste, þat nane mycht se bot he. 830  
 þane to þat place went he in hy,  
 & bad þame þat stud hyme by:  
 "In þis sted ȝe delfe in haste  
 In name of the haly gaste!"  
 bot one þat place mycht nane of þame 835  
 hyt, wald þai neuir sa fayne.  
 þane hyme-self tuk a lome, and smat,  
 & fand quhare þe erde was wat  
 In þe place quhare þe lame stud.  
 þane delfyt þai one with blyth mud, 840  
 & mad a wele, þat to þis day  
 of ryght gud watyre rynnis ay.  
 þane of þis byschape sic name ran,  
 þat til hyme gaderyt mony mane,  
 sa þat one a day be hyme ware 845  
 baptyst thre hundir mene & mare;  
 & templis of þare ydolis all  
 þai dystroyt, gret & small,  
 thru al [þe] cunctre, fere and nere,  
 & sa he wrocht þat in a ȝere, 850  
 of kyrkis sixty and fyftene  
 ware mad, of fare work & clene.

traiane, þe emperoure, þat herd  
 how clement with the puple ferd,

837. alone.



	& þar-of sik tale cane heyre,	855
	þat he ane erle send fore to spere.	
	þe quhilk, quhen he come in þat ile,	
	& dwelt þare a lytil quhyle,	
	& be examinacione	
	fand þat al ware redy bowne	860
	martirdome erare to tak	
	þane cristine treuth to forsak,	
	þe erle þane had sic pyte	
	of sa gret a comunyte,	
Fol. 147 a.	þat he to multytud gaf stede,	865
	& demyt sancte clement to dede.	
	þane ane ankyre rycht hewy	
	he gert bynd til his hals in hy,	
	& gert [hyme] roy in þe exile	
	furth one vatyre sex myle,	870
	& drownyt hyme fore na vthyre sak	
	bot þat cristine men suld noch mak	
	cors-sancte of hyme, na honoure do,	
	na zet sepulture gyf hyme to.	
	þane al þe multytud cane stand,	875
	behaldand þis, apone the land,	
	bot craft phebus & cornely,	
	þat prayt þe puple Increly	
	þat þai wald but ony delay	
	til Ihesu crist al hartly pray,	880
	for his grace to lat þame se	
	quhare clement lay in the se.	
	& quhene þai has þis prayere mad,	
	þe sey obeyt but abad	
	thre myle of space & wele mare.	885
	þane folowyt þai furth one þare,	
	& fand a kyrk in-to þe sand	
	of marmore mad be angel hand,	
	& in a tow[m]e fand his body,	
	& þe ankyre lyand hyme by.	890

þane lowit þai god of his mycht,  
 þat fore his *martyre* sa had dycht.  
 schowit was þane til his *printese*,  
 þe Ilke 3ere þe *sammyn* wyse.  
 þe se It-self suld It *wit*-draw, 895  
 & þat relyk til al *men* schaw  
 In þe tyme of his *passione*  
 til al of gud deuocione,  
 & gyf þame dry gat da[i]s sewine,  
 In honoure of god of hewine; 900  
 to quhame *wyrshipe* & honoure be,  
 sais al Amen, *parcheryte*.

men suld lof god, þat þis vald wirk,  
 to strinth þe treuth of haly kyrk,  
 & als [with] god lowe hyme trewly, 905  
 þat to serwe god was sa worthy,  
 & mad sic cause to god that he  
 bath quhyk & dede suld honouryt be.  
 Fol. 147 b. & 3et, thocht he was worthy,  
 til he was quyk, & sa haly, 910  
 þat god fore hyme wrocht *merwalis sere*,  
 þat ware lang to rekine here.  
 fore-þi of þame no mare I tel,  
 bot a ferly þat befel  
 of hyme in-to þat ilke sted, 915  
 quhare traiane gert do hym to ded.

of hyme in þe solempnyte,  
 quhen þe pupule come to se  
 his *fertyre*, & til hyme pray,  
 quhene þe se havit was away, 920  
 a woman come ymang þe lafe,  
 & in hyre hand a lytil knafe;  
 & til þe service was complet,

scho lad þe lytil barne to slepe.  
 & quhene þe *seruice* was al done, 925  
 þe se be-gane to rut þane sone  
 & fore to folow sudanly.  
 þane remowit þai in hy.  
 & þane þe woman ymang þe laf  
 slepand þare fore-ȝet þe knaf. 930  
 & þane estyre scho hyre [be]-thocht  
 þat hyre barne scho had noct;  
 þane c~~ri~~yt scho w~~it~~h dolful stevyn,  
 & raryt vpe agane þe hewine,  
 & vpe & done rane one þe sand, 935  
 w~~it~~h hyre nefis hyre-self betand,  
 sekand our~~e~~-al gyf It hapnyt se  
 hyr sonnis cors vpe castine be.  
 & quhene hyre trawale in to vane  
 scho tynt, & tholyt mykil pane, 940  
 þare mycht na wyf haf sorow mare.  
 neu~~ir~~-þe-les hame can scho fare,  
 & þat ȝere in a gret payne  
 our~~e~~-draw, til þe tyme com agane.  
 þane but bad one þe fest-day 945  
 scho was þe fyrst [þat] tuk þe way,  
 & in þe kirk scho was formest,  
 & knelyt before þe towme in hast,  
 & bad hyre prayer~~e~~ dewotly.  
 & estyre þat scho lukit hyre by, 950  
 & saw hyre barne ly rycht þare,  
 quhare to slepe scho lad it are.  
 Fol. 148 a. [þane sped scho hyre to þat sted,\*  
 wenande wele þat it ware ded,  
 & it in armys hynt alsonne, 955  
 935. þane.

\* Fol. 148 a-149 b are missing from the MS. The passage in brackets is supplied from the uncorrected Transcript.

to do as suld *wit* ded be done.  
 bot as scho hynt it sa rudly,  
 owt of þe slepe it wok in hy  
 but wepe ore wa, al hale & fere.  
 þane speryt scho how al þe ȝere 960  
 he had lyfit & quhat hyme tho*cht*.  
 þane sad he þat he wist no*cht*,  
 bot þat hyme tho*cht* but wene  
 þat slepand þare ay had he bene,  
 na quhethyre a ȝere hale ore a day 965  
 was by-passit, he cuth no*cht* say.  
 þane al þe folk þare present  
 fast lowit god & sancte clement,  
 & worschipe euire and ay,  
 & mad gret fest one his day, 970  
 as ȝet ws byrd wel al to do,  
 þis merakil quhene we tent ta to.  
 bot eftyr þe processe  
 of tyme, þat myrakil cane cef*ß*,  
 of *wit*-drawyne of þe se. 975  
 & þare-of dubyl cause ma be :  
 ane ma be manis syne,  
 þat makis god & mane to twyne ;  
 for þai þat in þat Ile cane dwel  
 myskennt god, & in syne fel ; 980  
 quharefore þat þai vnworthy (w)are  
 sic [beny*fice*] to bruk forthyrmare.  
 & vthyre cause we wrytine fynd  
 mycht be of se *wit*-drawyne kend,  
 þat þe sarra[ȝanis] in þe tyme 985  
 of þe fel emperoure martyne,  
 In dyspyt of þe cristine fay,  
 come eftyre quhare þe cors-[sancte] lay,  
 & þat fare kyrk dystroyt al.

956. as scho suld.      976. dublene.      982. beny*fice*. So Horstmann.  
 986. mentyne.      988. sancte. So Horstmann.

	& 3et mycht þat hapyne to fal,	990
	forþ þe cause of synnis wile	
	of þame þat dwelt in to þat Ile ;	
	forþ, as byschape leþ sais ws,	
	þare come ane callit philophus	
	til þat towne, þat had þat to name	995
Fol. 148 b.	In-to þat ile georgryame,	
	witþ his clerkis & pepule fel,	
	for to sek þe relykis lele,	
	& wakit & prayit sa lang, þat þai	
	fand quhare þat relikis lay,	1000
	& tuk þe body & it brocht	
	to <u>sey</u> sone, & þai for-3et nocht	
	þe ankyris, quhare-witþ þat he	
	before was castine in þe see.	
	& syne to rome has þame brocht	1005
	wit[h] al þe Ioy þat þai mocht ;	
	& þare in honour can þame lay,	
	quhare god dois myraclis Ilke day,	
	& þare dewot folk þat ar leile	
	of-tymys getis dowbyl hele,	1010
	In sawle & body, gyf þat þai	
	In clene lyf wil hyme pray.]	

993. byschape les.

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## XXII.—LAURENTIUS.



LAURENT

vele þe name has tane  
 of a fare tre callit lawrane,  
 þat wyntyre & somir ay is grene,  
 & gud flowr has & clene;  
 quhare-of mene wont war to mak 5  
 I[n] ald tyme cronis for þe sak  
 of victory þat gudmen wane,  
 & for to crowne þame þar-with þane.  
 & alsa mychty wertuise thre  
 ar contenyt in þis tre. 10  
 In þe fyrst, it brakis þe stane,  
 þat man in bledyr ore nere has tane;  
 & in it als is gud helping  
 to þame þat hurt are in heryng;  
 alsa it has vertu & maucht 15  
 fore to resyst a-gane fyre-slacht.  
 for-þi ser[u]yt it wel to be  
 sancte laurence cronyt with þis tre,  
 fore he oure-come wel decyem  
 & his tormentis, al & sume; 20  
 & of mystrowand mony ane  
 -he brak þe hartis hard as stane;  
 & he gaf spiritual heryng  
 to gere men cnaw hewynly thing;  
 & he covryt & mad defence 25

a-gane wykit men & þare sentence.  
 & þare-for me think wel his name\*

Fol. 149 b.

quhare þe emperoure cane ly,  
 & weryt hyme quhare he lay,  
 & syne slepandly stal away,  
 & on þe morne sic sorow mad  
 as na wyt þare-of he had had. 75  
 þane al þe *emperouris* mene  
 be fove & prayere wane he þane,  
 & come to rome but abad,  
 & emperoure þare-of was mad.  
 & quhene þis 3ong philipe herde 80  
 quhow decius *wit* his fadyre ferd,  
 In gret besynes & cure,  
 he tuk his fadir gret tresoure,  
 & to sancte syxt þane tacht [he] It,  
 & to sancte laurens, fore þare wyt, 85  
 to gyf to pure & haly kyrk,  
 fore he wyst þai wald lely wyrk,  
 & fled a-way, fore dowl þat he,  
 as was his fadyre, slane suld be.  
 þis decius [be]-thocht hyme þane 90  
 þat he had as a wykyt mane  
 Mwrth[r]yst his lord, [for]-þi fand he  
 enchesone quhy þat suld be,  
 In case þat he persawyt ware.  
 fore-þi al cristine mene wyd-quhare 95  
 Felloun[l]y he put to payne,  
 fore mene suld wene he had nocht slane  
 his lord in tresone, but fore-thi

73. & styne.

\* 149 a is missing both in MS. and Transcript.

þat he delt mare *with* ydolatry.  
 fore-þi mare felly be fare 100  
 he punyst *cristine* & þe ware.  
 & thru his *persecucione*  
 mony thowsand *cristine* fel done,  
 & *martindome* fore *criste* has tane;  
 ymang þe quhilkis þis philp [w]as ane. 105  
 syne gert he spere *with* gret cure  
 eftyre his lordis fyrst tresoure.

thane was syxt til hym brocht,  
 a[s] mane þat mykil mys had wrocht,  
 & fore ydolatrie he was 110  
 & honouryt *crist*, & neuire-þe-les  
 he tane had halely þe tresoure,  
 quhare-eftyre socht þe *emperoure*.  
 & bad þe *emperoure* al-sone  
 þat in presone he suld be done,] 115  
 Fol. 150 a. til he for turment *crist* forsuke,  
 & gaf þe tresoure þat he tuk.  
 & quhene þai hyme to presone had,  
 sancte laurence folowyt but abad,  
 & *cryt*: "fadyr, quhare gais þu 120  
 bot minsteris? fore neuire to now  
 was þu bot *seruandis* wont to mak  
 sacrifice fore godis sak.  
 ore quhat haf I dysplesyt þe,  
 þat suld þu sacrifice but me? 125  
 or has þu fundine ellis þat I  
 It to do be wnworthy,  
 þat þu before lepnyt to me,  
 of godis burd þe priwete?"  
 þane sancte syxt cane til hym say: 130  
 "Wenis þu I lef þe? na, dere sone, nay;  
 bot fere mare *martyre* mon þu tak  
 þane I sal tak, fore *crystis* sak.



fore of me þe curse is sowne,  
 fore I ame ald & feble, done ; 135  
 bot, fore þu jung man is & wicht,  
 þe fere mare trawale is þe hycht,  
 & fere mare loyful wictorag  
 þu sal resawe syne to þi wag ;  
 & quhene dais are gane thre, 140  
 In gret payne þu sal folow me."  
 þane taucht he hyme þe tresowre  
 al hale, þat I spak of before,  
 & bad he suld it halely spend  
 to powre folk, þame til amend, 145  
 & in þe oyse of haly kyrk,  
 quhare men ware besy in It to wyrk.  
 sancte laurens þane nycht & day  
 poure men to get presyt ay,  
 & to þame departyng mad, 150  
 as þai þat mast myster had.  
 fore-þi of hyme now wrytyn is  
 In haly kyrk sic wordis as þis,  
 "departyt he, & to powre men gaf,  
 his ryghtnes was oure þe laf." 155  
 þe prefet þane, valaryane,  
 þe byschope sixt sone has tane,  
 & to þe gret tempil hyme lede  
 Fol. 150 b. of marce, offerande to mak in þat sted,  
 or ellis his hed of to be strikine. 160  
 & as sancte laurens þis has vittine,  
 he cryt one hyme, þat al mycht here :  
 "lewe me nocht here, my fadyre dere,  
 fore, as þu bad, I spendyt hafe  
 nere al þe tresoure, þat þu me gafe." 165  
 þane tuk þai þe byschope in hy,  
 &, fore he wald nocht sacryfy  
 to marce, þai strak his nek in twa.  
 137. & hycht. 138. fore.

& syne kny~~cht~~is cane laurens ta,  
 & hyme betacht to partone. 170  
 þane was þare a my~~cht~~ty t~~ri~~bowne,  
 þe quhilk of hyme present mad  
 to decius but abad,  
 & in gret wreth laurens has tane  
 and bethaucht hyme to walariane, 175  
 & sad: "gere þu hyme sacryfy  
 to godis, & spere besyly  
 quhare are þe hurdis, þat has he;  
 & gyf he gruchis, luk he be  
 sone slane!" þane valeriane 180  
 til ypolyt has hyme betane.  
 & ypolyt hyme franyt þane  
 eftyre þe hurd before leile mene;  
 ymang þe quhilkis wes a payane,  
 þat lucillus had to name; 185  
 þe quhilk sa had gret, þat he  
 had tynt his ee & my~~cht~~ noch~~t~~ se;  
 to quham sad laurens: "wil þu  
 trew in cryst & be baptist now,  
 I grant þe sicht." þane answert he: 190  
 "I trew in crist, & ydolis all  
 here I forsak bath gret and smal."  
 sanct laurens þane hym baptist son,  
 & he Is sicht gat but howne;  
 & one hicht [þane] cane he cry: 195  
 "blissit be cryst, quham t[h]rou I,  
 þat blynd was, se I may."  
 & mony blynd þat hard þis say,  
 come to presone, quhare laurence  
 stekit was, in athenence, 200  
 & ry~~cht~~ sone þar þai þe sicht  
 gat throu prayere to god of my~~cht~~.

Ipolit, seand þis ferly,  
 to laurens sad þane in hy :  
 "of haly kyrk schew to me 205  
 Fol. 151 a. þe tresoure, quhare-euire It be !"  
 he sad : "gyf þu wil trew  
 In criste & be baptyste now,  
 þe tresou[r]e alsone sal þu se,  
 & lestand lyf als hecht I þe." 210  
 þane sad ypolyt hyme to :  
 "gyf, as þu sais, þu wil do,  
 It þat þu bidis done sal be."  
 þane sad laurence : "here þu me,  
 In my bydyng do al & sume ! 215  
 fore ydolis are bot def & dume,  
 & ma nocht in ony thing helpe þe.  
 fore-þi sone þu baptyst be !"  
 & gretand he baptist is þene,  
 & of his nyntefi best meñ. 220  
 valareane syne gaf bydyng  
 til ypolit, laurence to bring.  
 & quhene þai bath com hyme before,  
 to laurens sad he with schore :  
 "þi fel frawdnes do away, 225  
 & quhare þe tresoure is, me say !"  
 sad laurens : "ȝit respyt gyf me  
 of twa days ore of thre,  
 & I sall schew þat tresoure tyt."  
 quod valareane til ypolyt : 230  
 "I vndir þine vndirtakine  
 ȝone space hyme granttis fore to bring."  
 sanc[t] laurens þan in-to þat space  
 mony begare gadryt has,  
 halt, def, dume, & blynd, 235  
 & all vthyr þat he mycht pure fynd,  
 til ypolit[is] house and hyde ;

203. felly.

213. gyf þat.

222. ypolet.

& fra þane *nocht* ellis ded  
 bot sic men socht quhare þai vare,  
 & gaf þame almoſi, les & mare, 240  
 as he saw þame nedyt til.  
 syne come [he] eftyr to þe hil  
 of belyn, & þare fand he  
 of *cristine* folkis a gret menȝe,  
 of syndry folk þare hyd; 245  
 as sancte sixt bad, he did,  
 & gaf þame clething & money.  
 & fra þine [he] tuk þe way  
 til a wedouyse house be *nicht*,  
 þat lele was, & syrgok hycht; 250  
 Fol. 151. A. & with hyre þare fand he þane  
 Richt mony of *crystine* mene;  
 & al þare mystere he can bet,  
 -& syne sat done & wesch þare fete.

befor hyme sat *cyr[i]ak*, 255  
 & *coniuryt* hyme for *cristis* sak  
 his hand one hyre hed to lay,  
 fore scho had seknes in It ay.  
 þane his hand one hyre he layd,  
 & in *ferme* treuthþ þir wordis sad: 260  
 "In þe name of god þu be  
 waryst of þine infyrmyte."  
 & fra þine passyt he be *nicht*  
 til a stret, canarius hycht;  
 þare, in þe house of marcessy, 265  
 he fand *cristine* gaderit mony.  
 -þane fore pite cane he gret;  
 -syne sat done & wysch þare fet,  
 & gaf þame part of þe tresoure,  
 as he til vthyre ded before. 270  
 & þare fand he a man þat hicht

251. þe þane.

260. feyne.

trecentene, þat had tynt sycht ;  
 þe quhilk gretand can hyme pray  
 þat one hyme his hand he suld lay ;  
 for he hopyt be godis mycht 275  
 & his prayere to gat his sicht.  
 þane laurence handis one hym lad  
 with tygland terys, & þis sade :  
 "Iheru criste, of wrygyne borne,  
 þat sicht gaf to þe blynd borne, 280  
 grant þe þi sicht." & sone þane he  
 gat þe sicht, & wele cane se.  
 fra þine he come in-[to] a place,  
 quhare thre & sixty gaderit was.  
 ymang þame enteryt he be nycht, 285  
 & fand a prest þat Iustine hicht,  
 quham sixt, his master, ordinyt had.  
 for-þi he kyst his fet but bad,  
 & he one hyme fel ore he stynt ;  
 þane athyre vthyr in armys hint. 290  
 syne Iustine let hyme alane,  
 & laurens has a bassyne tane  
 of vater, & wesche þe fet of all  
 he fand þare, gret & small ;  
 & syne he wesche Iustinis fet, 295  
 & with his teris cane þam wet,  
 & requerit hyme for to pray  
 for hyme, & ȝed one his way.  
 & quhene þat thre dais ware gane,  
 In þe palace salustiane 300  
 he come, & desium sittand,  
 & valerius with hyme, fand.

Fol. 152 a.

thane decius cane til hyme say :  
 "laurens, þu gattis na-wise delay,  
 bot tel now quhare þe hurdis are, 305

295. Iustine.

þat þu has heicht [vs] to declare!"  
 sanct laurence þane but abad  
 al þe poure men þat hyd he had,  
 before in ypo<sup>ch</sup>itis In,  
 In-to þat place he gart cum til hyme, 310  
 & sad with hey voice and clere:  
 "lo sir, to þe I half brocht here  
 lestand tresoure þat ma noch<sup>t</sup> falþe."  
 bot þat spek cuth noch<sup>t</sup> awalþe,  
 for walaryane hyme bad in hy 315  
 to [his] fals godis sacryfy,  
 & his wechcraf[t] haly fore-ȝet,  
 quhare-in his treuth<sup>t</sup> he halely set.  
 þane laurens cane nyt opinly  
 til fals godis to sacryfy. 320  
 decius, nere woud, bad þat he  
 dispolȝeit of his clathis suld be,  
 & syne one his body bare  
 with scharpe schurgis dungyn sare;  
 & syne bad lyft hyme vpe, þat he 325  
 of al paynis þe kynd mycht se;  
 with chenȝeis he gert bynd hym sone.  
 & as he bad, quhene al was done,  
 In þe tempil of Iouis sittand,  
 he gert bryng hym, bundyne fut & hand, 330  
 & with stafis gert hyme be best,  
 til na-thinge hale one hyme was left;  
 & Irne platis of fyre brynnand  
 til his sydis syne þai band;  
 & eftyre syne with lompis of lede 335  
 he gert men dyng hyme nere to ded;  
 & þar-eftyre gert hyme straucht  
 In til framis with al þare macht,  
 & syne with schorgis dunȝyne be,  
 þat gret sorow was to se. 340

\* No break in MS.

- "nou ma þu, catefe, wel se  
 Fol. 152 A. þat I þe victor haf of the  
 na of þe tresoure þat þu socht,  
 na of þi paynis gyf I nocht."  
 þane decius til his men can say : 345  
 "hat Irne til his sydis lay,  
 & als with stawis bet hyme wele,  
 þat tormentis now ma he fele!"  
 þane sayd sancte laurens dewotly :  
 "lord Iheru criste, haf of me mercy ! 350  
 fore, accusyt, I nyt þe nocht  
 bot granttyt þe in word & thocht."  
 In þat oure a worthy knyght  
 to laurens sad, þat romane hycht :  
 "a fare 3ung mañ be-fore þe stand 355  
 I se, with a schet in hand,  
 clengeand þi hortis þat are sare.  
 þare-fore I pray fore godis ayre  
 þat me þu nocht leif, bot baptyse me,  
 fore throw þe I treu saf to be." 360  
 with þat he brocht a vatr-cane,  
 & laurens hyme baptist þane.  
 & fra decius þat wyst,  
 he gert hed hyme for-out fryst.  
 þat ypolyt cane gret richt sare, 365  
 & before al had granttyt þare,  
 þat he had bene a cristine mane,  
 na ware laurens þat richt þane  
 bad he suld crist in hyme hyd,  
 til he hyme bad, quhat-euir betyd. 370
- thane decius, fore Ire nere wod,  
 þame commawndit a-bout hym stud,  
 with lompes of led to dyng hym fast.  
 bot vnourcumyne he can ay last,  
 & sad : "lord Iheru, þat dengnit þe 375

fore oure sawfte to mane be,  
 fore til deliuer ws of thryldome,  
 resawe me to þi kyn[g]dome!"  
 In þat houre, herand decius,  
 a voyce of hewine þan sad þus: 380  
 "ȝet paynis are aucht þe mony."  
 þane decius loud cane cry:  
 "gud mene of rome, wil ȝe here  
 quhat solace þe feyndis here  
 Fol. 153 a. to þis sacrylege makis now, 385  
 þat noþir wil in godis trew  
 na dredis ws na oure torment?  
 wald nocht resone he ware schent?"  
 In-to [a] frame þane bad he  
 of now he suld extendit be, 390  
 & als with schorgis beft be sare.  
 & sancte laurence in þat sythtware  
 blythly smylyt, quhare he was lad,  
 & to god sic wordis sad:  
 "blyssit be god, fadir of Ihesu, 395  
 þat sic confort has gyfine ws now,  
 þat we na desert makis to hafe!  
 & for þi pyte I þe crafe  
 þat þu þis grace lene to þire mene  
 þat about standis here, ma kene 400  
 þat to þame þe wil emplese  
 þu gyfis grace, solace & ese."  
 [quhene] decius saw, þe victory  
 þat he mycht nocht haf anerly  
 of laurens, bot dyspysit be; 405  
 þarefore ȝet [mare] wreke hyme thocht he,  
 & gert louse hyme fra þe frame  
 & with ypolyt be send hame,  
 til he mycht get til his entent  
 sume manere of new torment. 410



& one þe morne is he gane,  
 & tuk *with* him valaryane,  
 to chawmyre of olympyas,  
 þat house of bathine callis was ;  
 & þare before, as he thoht, 415  
 gert sancte laurens til hym be brocht,  
 syttand in stule of Iugment ;  
 & þare al manere of torment  
 he gert bryng & done be layd.  
 & to sancte laurens þane he sad : 420  
 "þi sorcery do now away,  
 & of þi kine to me þu say!"  
 þane laurens answert hyme :  
 "I ame of spanþe, as of kyne,  
 & in þis towne [wes] fosterit, & tacht 425  
 In godis lay & baptysme lacht."  
 sayd decius : "It is nocht sa ;  
 for godis law þu wald nocht ta,  
 fore thu na wil ourz godis treu,  
 na zet na tormentis dredis þu." 430  
 sad he : "sik hope haf I tane  
 of god, þat torment dred I nane."  
 þane decius hyme bad in hy  
 til his godis to sacryfy,  
 "þat we spend nocht þis nycht in þe 435  
*with* paynis hard." þane answert he :  
 "þe nycht forsuth has na merknes,  
 bot ay schenis in clernes."

Fol. 153<sup>b</sup>.

decius þane gaf new byddyng,  
 his mouth with stanis for to ding, 440  
 bot he lofyt god as mare blith.  
 þane decius commawndyt alsyth  
 a mykil rost-Irene to be mad,  
 & laurence bryne þare-one brad



al nakyt, to he sacryfy 445

til his fals godis þare in hy.

þane sad lawrence: "of gud stewine

I me offyr to god of hewine

In sacrifice of swetnes;

Fore contryt spryt euir ȝet was 450

to my god thankful sacrifice.

bot to þine be na wyse

wil I bow; fore quhethyre suld he

þat makis, or is mad, honourit be?

& als þu wreche, vnhappy, 455

suld wit þat mare delyt haf I

In paynis, þat mare lykis me,

þane met ore drink empleß þe."

ȝet decius til hyme cane say:

"Gyf þu has socht sic swet fud ay, 460

schaw ws ma þat trewis as þu,

þat þai fest ma mak with þe now!"

þane sad laurens: "tyrand, parde,

þu ar nochȝt worthy þame to se."

þane decius al fore wrak 465

a gryt fyre sone gert mak

vndir þe rost-irne, þat brint fast,

& salt & oyle þare-one gert cast;

& lourdanis mad þame al bowne

with scharpe forkis, & hald hym done. 470

þane sad laurens: "now þu ma se

þat þi fel fyre refreschis me,

Fol. 154 a. and to þe ay-lestand payne

It sal mynisterȝ, nochȝt to layne;

fore god wat I nyt hyme nochȝt, 475

accusit in word na in thocht,

& now one þe rost-yrne layd

I ȝeld hyme thank." & als he sad:

"o ȝe warchis vnhappy!

se 3e noch al opynly  
 þat 3oure colis refreschis me?"  
 & þane [þai] þat þat sicht can se,  
 ferly ware forwondryt þane,  
 þat he gert sa rost a quyk man.  
 þane sad laurens with gud chere:  
 "lord Ihesu, I lowe þe here!"  
 & with þat wpe þe ene he brad  
 and to decius he sayd:  
 "þe rostit syd turne vpe & ete,  
 & It at raw is turne & het!"  
 & þis sayand thankis he 3ald  
 to god, erand 3ong & auld:  
 "lord Ihesu, ay lowyt mot þu be,  
 fore I ame worthy to haf entre  
 within þe 3atis of þi blyse,"  
 & 3auld þe spryt, sayand þus.

qwene þis was done, þe way has tane  
 decius & valeryane,  
 þat red ware fore þare dedis,  
 & lewit þe cors apone þe gledis.  
 & in þe dawing of þe day  
 ypolyt tuk þe cors away,  
 & wand It in clathis fyne,  
 & syne send word to prest Iustine,  
 how laurens was rostit & ded,  
 & quhow þat decius þe sted  
 lewynt fore schame, & valeryane.  
 þane Iustine come, ore he fane,  
 & with [þe] helpe of ypolyt  
 þai tuk þe cors in dule & syt;  
 & to þe stret, callyt tyburcyne,  
 þai tway It bare, ore þai wald fyne,  
 quhare þe wedow dwelt cyryak,  
 þat gret sorow þare-of cane mak,

& hyd It þare til þe nycht ; 515  
 in a grawe, fore it al dycht,  
 þai hyd þe cors before þe day,  
 Fol. 154 b. & syne gretand vent þar way.  
 & al þe crystine þat þare ware,  
 fastyt þat day wíth hart sare, 520  
 lowand god of al his lane,  
 & syne ilkane his vay is gane.

laurens tholit his passione  
 eftir crystis incarnacione  
 twa hundir þere aucht & fyfty, 525  
 of quhame a tale here tel wil I.

gregore byschape of torone sais,  
 þat lytil tyme eftyre his days,  
 It hapnyt þat a prest perchans  
 was dewot to sancte laurens, 530  
 thocht he wald a kyrk refresch,  
 þat of sancte laurens halowit vas,  
 þe quhilk sic ned had of mending,  
 þat it was nere þe done-cummyng.  
 he fyrst þe wal gerrit amend, 535  
 & þe tymyre syne he fende.

& ymange vthyr was a tre,  
 quhare-of a balk mad suld be,  
 & It was schortare gret thing  
 þane suld serue be his etlyng. 540  
 quhare-of anoyt was he,  
 for he had nane vthyr tre.  
 þane to sancte laurens can he pray  
 þat, as he wont was to help ay  
 al poure þat ware in-to distres, 545  
 þat [he] sa, for his halynes,  
 wald helpe þat þat tre mycht fil  
 þe wark as It was ordenit til.

& quene he had þis prayer mad,  
 with hope þat he in laurens had, 550  
 callt þe wrycht þane but hone,  
 he gert mesoure þe tre sone,  
 & fand It mare be quantyte  
 þane to þe wark nedit be.  
 þe cuttunge þan þe prest has tane, 555  
 & in smal pecis, ore he fane,  
 he smat & wpyt þame in pal,  
 & as relykis held þame al.  
 & eftyre his treutht sa þai ware,  
 for, quha twechit þat with ony sare, 560  
 It was mad hale but respyt  
 of þis martyre be meryt.  
 sancte fortane beris to þis vitnes,  
 sayand, In ytale, quene he was  
 at þe castel of boras, he 565  
 saw a mane sa disesyt be  
 of tuth-wark, þat he wald be ded  
 erar þane sic lyf lang to leyd;  
 syne fel swa þat eftyre was he  
 twechit with þe forsad tre,  
 he gat sic hele of þat sare 57  
 þat he feld It neuirmare.

Fol. 155 a.

als þe sammyne gregor tellis ws  
 at a prest, callit sanctillus,  
 sancte laurence lowyt & honouryt mare 57  
 þane ony sanctis þat in hewine ware,  
 & to byg set al his cure  
 a kyrk, mad in honoure  
 of þis martyr, bot lumbardis had  
 brynt it in were, & wast mad. 58  
 þane gat he mefi of craft to wyrk  
 & to reforme þis haly kyrk.

554. þat to.

555. he prest.

571. &amp; gat.

sa wantyt he bred in þat fare,  
quhare-of he had his hart rycht sare.  
þis *martyre* þane *with* incre wil 585  
he prayt helpe to send hyme til.  
& as he stud one þis musand,  
he saw *percase* one his a hand,  
in his awne *hoynes*, þat wes *nocht* het,  
a laf quhyt as snaw be set; 590  
þe quhilk, þo It ferly fare was,  
It *mycht* *nocht* suffice *nocht*-þe-les  
at a met bred to be,  
as hyme *thocht*, to warmen thre.  
þane þe *martyris* *mycht* sik was, 595  
þat wald *nocht* þe wark suld cese,  
þat he gert þe laf dais tene  
serwe plentuytly til al þai mene.  
for-þi to god be lowyng,  
þat for hyme did sa ferly thing. 600

als in þe kyrk of sancte laurens  
of meloſi hapnyt þis chance,  
as vincent in his c[r]oniclis sais,  
þar was a chelise in his days  
of cristole fyne & sic bewte  
þat farare mycht na mán se ;  
þe quhilk one a hye day,  
quhene þe prest þe mes suld say,

Fol. 155 b.      bot rek[1]asly he let It fall,  
 and brak quhyt in pecis smal.      610  
 þe dekyne, þat was richt wa,  
 þe smal pecis vpe cane ta,  
 & one sancte laurence alters  
 —he lad þame *wit* dreery chere,

605. bowte.

\* No break in MS.

& prayt sancte laurence of his *grace* 61  
 to send hyme helpe in-to þat case.  
 þane men mycht se gret ferly,  
 hou þe pecis þat þare cane ly,  
 lape to-gydyr, & was farere  
 chalyce þane before be fare. 62  
 for-þi þis martyre we suld *lofe*,  
 þat sa mychty warkis can *prowe*.

I fand a myrakle, as I red  
 of þe swet laydy þat criste fede,  
 of a felone Iuge of dome, 62  
 þat stewine was callyt & dwelt in *rom*,  
 & gladly wald gyftis tak,  
 & fals Iugment oft mak,  
 & nocht anerly in war[l]dly thing, 63  
 bot kyrkis als, & spirituale thing.  
 of sic warkis ymang þe laf  
 falsly cane he wyne & haf  
 thre housis, þat gewine ware  
 to vphauld sancte laurens altere,  
 & a þard fra sancte agnet 63  
 with falset [had] he wonnyne ȝet,  
 & hadine þame with violence  
 fra haly kyrk, in fawt of fence.  
 & estyre þat a lytil we  
 sa hapnyt þis wrech to de, 64  
 & to be brocht in Iugment,  
 quhare he na tyme had to repent,  
 & was accusyt stratly þare.  
 & sancte laurens in þat sythware  
 come, & beheld hyme with dedyngne, 64  
 & be þe areme can hyme strenȝe  
 [priis] rycht sayre and Increly.  
 with þat anges come nere by,

& *wit* hyr virginis in *quante*,  
 bot scho wald *nocht* one hyme se. 650  
 þe Iuge þane sic sentence gaf,  
 þat mañ, þat wald tak, & haf  
 vtheris menis gud *wit* Iniquite,  
*wit* Iudas traditore suld he be.  
 sancte preiect þan come but bad, 655  
 Fol. 156 a. þat þis stewine in his lyf ay had  
 honouryt in gret specialite,  
 quhene he did mast iniquite;  
 & he sancte laurence & agnet  
 fore stewine prayt *wit* wordis swet, 660  
 & *wit* þe helpe of our lady,  
 þat þai come to þe Iug in hy,  
 & askyt grace fore his pyte,  
 þat stewine suld *nocht* sa tynt be.  
 þe Iuge þane at þe prayer 665  
 of þire fowre, I spak of here,  
 granttit þat his saule in hy  
 suld agayne til his body  
 fore thretty days, til þat he  
 of his synnis mycht clengyt be. 670  
 & quhene þai þis grace gottine had,  
 to stewine þane our lady bad,  
 þat, for til helpe haf in þat ned,  
 he suld ilke day say þe bed.  
 & quhene þe saule was suthly 675  
 cummyne agane to þe body,  
 he fand his harme sa sare & wa  
 þat nere of wyt It gert hym ga;  
 fore it was lyk, quha had [it] sene,  
 brulyt in a fyre to haf bene. 680  
 þane restoryt he Ilkane,  
 þat *wit* wrang he had tane,  
 & penance þane did werray,  
 & deyt one þe threty day,



& passit to god, þat bocht hyme derz. 685  
 bot ay his arme was sare but were.  
 þare-for me think, laurence to wrath,  
 al gud meñ suld be rycht layth,  
 bot serwe hyme bath nycht & day,  
 to quhame be Ioy & honoure ay. 690

of þe emperoure als sancte henry  
 ane vthyr tale red haf I.  
 thane with radagunde his wyf  
 he had lange tyme led his lyf  
 In virginite, bath scho and he. 695  
 þe feynd, þat ay wil besy be  
 to tempt, þat þame twa had Inwy,  
 & gert hyme fal In Ialusy,  
 venand his wyf had mysdone

Fol. 156 A. vith a zunge knycht. þane but hone 700  
 sic commawment hyr he cane ma,  
 þat for quetance scho suld ga

one ane heyt yrne brynnande,  
 as þane þe law was in þe land,  
 þe quhilk of lynth fyftene fut had. 705  
 & quhene scho had hyr redy mad

to pas þare-one with gud chere,  
 hely scho sad, þat al mycht heyre:  
 "lord Ihesu, as þu wat me  
 of henry zet vnwemyt to be, 710  
 & of al vthyr, sa I þe pray

þat I ma safly pas þis way."  
 þe emperoure, þat schamyt was,  
 gaf hyr a strak a-pone þe face.  
 þane sad a voyce til hyr ful chere, 715  
 þat al þat stud by micht here:

"madyne, þu dred þe na dele,  
 fore mary þe sal helpe ful wele."  
 with þat þe yrne but rednes



scho one ȝed, þat sa het was, 720

but ony skathe, as one cald lede.

& quhene þe emperoure was ded,

be-syd quhare ane herymyt lay

mony feyndis hyld þare vay.

his vyndow opnyt he in hy, 725

& þat þe last þat come þare-by,

he speryt quhat þai menȝe ware?

& he "a legione" sad "we are

of feyndis, þat passis in hy

to þe ded of cesare henry, 730

fore to se gyf he had ocht

mysdone to god in word ore tho~~cht~~."

þe hermyt þane hyme *coniuryt* sone

þat, als-a tyt as þai had done,

he til hyme but mare delay 735

suld cume, & tel quhat þare did þai.

& he reparyt but lang taryng,

sayand, þai did þare na thing;

"for, quhene we wald in skale put don

his ewil consawit suspicione, 740

þat he had of his wyf but skil,

& al vthyre ewil dedis til,

& in-[to] þe tothyre skale

his gud dedis ware al hale,

Fol. 157 a. & we wend wele til haf þe mane 745

rostyt laurence come furth þane,

& a gret pot with erylrys twa

of massy gold furth he cane ta,

& in þat balance has he [it] done;

þane ourys veyt vpe tycht sone, 750

& of þat massy pot ful tyt

I brak ane ere fore þare dyspyt."

þat pot, he sad, wes a chalyce

mykil & fayre at [al] dewice,

724. how mony.

þat þe emperoure gert ma, 755  
 þat fore þe wecht *had* erys twa,  
 & in a kyrk offeryt It,  
 þat of sancte laurens was halowyt.  
 þis hermyt send þane to spere,  
 & fand al suth but ony were, 760  
 þat ded was þe emperoure  
 þat [sammyne] day & in þat houre,  
 rycht as þe feynd sad hyme hare,  
 & of þe chalyce fand þe ere  
 brokine þare & layd by. 765  
 þane gert þai þis notyfy  
 til almene fere & nere,  
 til excyt þame & til stere  
 to þis martyre dewot to be,  
 þat wele cane helpe quhare-euir wil he. 770

als recordis þis gregore,  
 quham-of I spak now before,  
 þat quhilis his predecessoure  
 with besynes & gret cure  
 nedlys wald wyt quhare þe body 775  
 of þis religieuse martyre cane ly,  
 þane, þat was to þat ilke end,  
 gyf ocht fawtyt, It til amend.  
 & as þai socht, sudandely  
 þai fand quhare þe cors cane ly; 780  
 & al þat a-bout stud þare,  
 quhethyre þai leyryt ore lawit wone  
 þat saw his body in þat sted,  
 In-to fyftende days þai ware  
 þe cause cane I nocht tel of 785  
 bot sume men sais he craby  
 & als mycht þai wele to  
 þai ware nocht yme to

- Fol. 157 *b*. ymang al otheris als had he  
 specialis prewylege thre: 790  
 þe fyrst is, nane, bot he ane,  
vigil has neuire nane;  
 þe todyre, þat wtes, as 3<sup>e</sup> se,  
 of al vthyre *martirys* [ane] has he,  
 as *martyne* ymange *confessoris* 795  
 has wtes, *with* al hourys;  
 þe thred is, fore he has regret  
 In *antemys*, for he worthy vas  
 for his excellent passione  
 of *marteris* til haf þe crowne 800  
 next sancte stewine, þat can tak  
*martirdome* for *cristis* sak.  
 & paule regres has þat wyse  
 In his *antemys*, as resone is,  
 for he in preching al þe laf 805  
 excedyt, þat lyf cane haf.  
 of þis *martir* nocht ellis I say,  
 bot hartly til hyme I pray,  
 owt of þis lyf þat I ma twyne  
 but schame, det, & de[d]ly syne. 810

XXIII.—VII SLEPERIS.



S we find wrytine in þe cred,  
gud *cristine* men mon *trew* of ned,  
fra ded haf tane ws al awa,  
we sal ryse one domys day

In þe sammyne flesch we haf now.

þis is þe treuth, þat we in *trew*,  
& [þ]is of oure treuth is grond-wal,  
*þocht* sume fulis be with-al,  
þat wil *trew* nane bot þat þai  
be verray *þrowe* here ore se may.

bot sich treuth has na med  
þat kyndly sckil *þrofit* of ned.  
bot [be] oure treuth ma we *treu* be skil,  
þat god ma do quhat-euir he wil,  
as be a sampil I sal tel  
of flesche-rysing hou befel,  
þat mony wist be *þrowe* of sycht,  
for to conferme godis *mycht*,  
in þe sewine *sleparis* as kid he  
þat borne ware in ephese.

as haly wryt recordis ws,  
ane emperoure, callit decius,  
þat michty was of landis sere  
& regnyt th[r]e moneth & a ȝere,  
fra *crist* tuk flesche of oure lady

Fol. 158 a.

1. The initial letter is wanting.

twa hundir þere thre & fyfty;  
 to cristine mefi he was fel fa,  
 & but pyte gert þame sla,  
 quhare-sa mycht þai fundyne be.  
 sa hapnyt a tyme þat he 30  
 come to þe towne of ephysy,  
 quhare he gert byg ful richely  
 In þe mydis of þe cite  
 a tempil, rycht fare to se.  
 at his dewyse quhene It was mad, 35  
 he bad his badalis ga but bad,  
 & gere þe puple of þe towne  
 one þe morne be redy bowne,  
 & come ilkane in þare degre  
 to sacryfy lyk as he, 40  
 his mawmentis til emples,  
 thru quham he had honoure & es,  
 as he trewynt be mysknawine,  
 þat let hyme wyt na suthfast thing.  
 & one þe morne but delay, 45  
 rycht as he bad, sa did þay  
 & gert mefi cum mony wyse,  
 til ydolis to do sacryfice.  
 & cristine men þat come nocht þare,  
 straytly gert he punyse but mare, 50  
 þame manesand ded in þat place  
 but respyt ore ony grace.  
 In sik dout ware þe cristine mefi,  
 þat in þai landis ware þene,  
 þat na frend durst vthyre knaw, 55  
 na þe fadir þe sowne, fore aw  
 or dout It ware one þam tald  
 cristis fereme treutht þat þai hald.

the sammyne tyme in þe cite  
 war sewine men, in þare degre 60

In þe cuntre wíth þe best  
 haldine & [þe] vorthyeste,  
 riche, junge, and wele tawcht,  
 & cristis treuth al had þai acht :  
 fyrst malcus, & maxymyane, 65  
 Iohnæ, denyse, martymyane,  
 sarapione, & constantyne ;  
 þer drew ful ewine in a lyne.  
 þire sewine þane soroful ware,  
 seand þe paynis & þe care 70  
 Fol. 158 b. þay tholyt, þat wald deny  
 til ydolis to sacryfy.  
 & for þai walde *nocht* criste forsake,  
 & sacrifice til ydolys mak,  
 & for þai dred fore ded be kyd, 75  
 In til a house þai þame hyd,  
 quhare þai lifft in fastinge  
 deuotly, & in prayinge.  
 sa *pruwely* was þis *nocht* done  
 na þai ware wreyt alsone 80  
 til decius, & til hyme brocht.  
 & til *peruert* þame sone his *thocht*  
 wes, & in mony wyse  
 to gere þame mak foule sacrifice.  
 & quhene þai wald bow na way 85  
 til hyme, fore ocht he do may,  
 he *thocht* þat he wald spare  
 to þame a lytil forthyrmare,  
 In hope þat he suld bow þare wil,  
 & gere þame trew his godis til ; 90  
 & for þat he was fare to fare  
 of þe cyte vthyre-quhare,  
 he gaf þame respyt, til þat he  
 come agane til þe cite.  
 & als sone as he was gane, 95  
 71. wald þat deny.

þe sewine al þare gudis has tane  
 & sald, & gafe largely  
 til al þat pouere ware & nedly.  
 syne of consent & of a wil  
 þai passyt nere by til a hil 100  
 of celyone, & rest has tane  
 In a hol cowe vndir a stane,  
 to byd þare priwely,  
 til þe wodnes ware gane by,  
 þat decius in cristine mene 105  
 ful fellely ȝet oysyt þene.  
 & as þai thocht, sa þai dyd,  
 & þare lang tyme ware hyd.  
 & of þare folowis ilke day,  
 to by þare met, ane send þay, 110  
 In begaris wed, þat he mycht sa  
 vnkenyt wel cume & ga.  
 quhene decius a-gane was cummyne,  
 þe sewine fane he wald haf nomyne,  
 to strenȝe þame to sacryfy, 115  
 Fol. 159 a. & fore þat cause gert þame espy.  
 þane malchus, ane of þaim, was þare,  
 to by þare met, in þe sychtware,  
 & þat aspyit, & was agaste,  
 & til his folowys sped hyme fast, 120  
 & tald þame fra tope to ta  
 quhow decius þame socht to sla.  
 sary ware þai þane ilkane.  
 bot malchus furth þe met has tane,  
 & layd to þame, & þai cane ete, 125  
 to ma þame stark, confort to get  
 to þat end, & in entent  
 þat starklyare to thole þe torment.  
 & eftȳre met spek held þai  
 of cryst, & til hyme cane pray, 130

128. to torment.



& fel one slepe sudanedly.  
 & one þe morne wele ayrly  
 sir decius þame fast has socht,  
 & teyne was, [quhen] he fand þam nocht.  
 & sowne [þan] was tald hyme til 135  
 þat þai war sculkand in þe hil  
 of chelyone, & quhou þat þai  
 to pouer had gefine þare gud a-way,  
 & cristine treutht wald nocht forsak.  
 þane al þare kine he gert tak, 140  
 & sad þai suld ðe but mare  
 bot þai tald hyme quhare þai ware.  
 þane set þai al þare payne  
 to sawfe þame-selfe, to be nocht slane.  
 þai sad: "of þame we wat nocht, 145  
 na of þare ded na of þare thocht,  
 bot at we here syndry say  
 þat þai haf put þare gud a-way,  
 & gewine It to pouer, & gane,  
 quhare-to, wyt haf we nane." 150  
 3et cesare sa warly wrocht,  
 & þai sewine sa slely socht,  
 & has gotine witting quhare þai ware.  
 þane thocht he þai suld nomare  
 cristis treutht mantene na wyse, 155  
 na let mene to mak sacrifice.  
 þane til his mene cane he byd,  
 þat þai suld ga quhare þai þaim hyd,  
 & þe cawe mowth stope, sa þat þai  
 suld neuire fra þine come away, 160  
 bot for hungryre de wrechly.  
 & his byding þai did in hy,  
 & of þe cawe þe mouth of stane  
 stopyt wele, or þai fane.  
 & þis has sene theodorus, 165

Fol. 159 b.

141. suld be.

- þat *cristine* ware, & raphynus,  
 quhou playnely þat he had wrocht  
*wit* þai sewine men þat he had socht,  
 & wrat þar gestis in-to led,  
 & *pruwely* þane in þat sted 170  
 layd It ymang þe stanis gret,  
 In hope þat *cristine* suld It get.  
 and fra deid was decius,  
 þe fellone tyrand þat wrocht þus,  
 & his Il generacione, 175  
 & als al þat successione,  
 & runnyne was of tyme but were,  
 th[r]e hundisr sewinty & sewine 3ere,  
 & þe threty-tyd 3ere ewinely  
 of theod[o]ris seygnery, 180  
 þat was mast *cristine* emperoure,  
 þat was 3et one to þat ourre,  
 ful fele mene held þat herysy,  
 rysing of flesch þat can deny.  
 bot þai þat ware gud *cristine* men, 185  
 ful gret disputacione hald þan  
 to confond þis gret errore.  
 & namely þis gud emperoure  
 sa sorowful was fore þis strife,  
 þat he in sorow led his lyf, 190  
 sytand in askis & gled in hare,  
 putand a-way purpure & chare,  
*wit* wak fud, gretand ay  
*wit* mekil wa to god cane pray,  
 þat noyus stryfe til debat, 195  
 & to schaw hyme þe suthfast get.  
 þane god, þat is al merciful,  
 & confortis þame al soroful,  
 & helpis þame fra wa to wine,  
 þat þare ferme hope wil set hym In, 200
180. theodris.      191. chare.      192. & hare.

to þis emperoure cane se,  
 thru his inborne gret pyte,  
 & eftyr ded of flesch-rysing  
 Fol. 160 a. scheu hyme suthfast taknying  
 In-to þire sewine, I spak of are,  
 as I sal tel 3ou forthymare.  
 god steryt þe hart of a burches,  
 In ephysy þat dwelland was,  
 a house to byg in-[to] þat hil,  
 þat gaynand ware his hyrdis til.  
 & as he thoct, sa has he done.  
 & quereouris gadryt sone  
 stanis to wyne. & tid þat þai  
 begane til hew quhare þire men lay,  
 & of þe cawe þe entre fand,  
 & syne al opine let It stand.  
 þire sewine men, þat I of mene,  
 þat in þe cawe sa lang had bene,  
 ras vpe, as It was godis wil,  
 Ilkane vthyre spekand til;  
 & quhene þai saw þe dais lyct,  
 wend þai had slepyt bot a nyct,  
 & fel þane In þe new carpyng  
 of þe gret noy and pyne,  
 þat, as þai wend, fore-owt more  
 þai tholit one þe day before;  
 & at malchus of new can frane,  
 gyf cesare thoct þame to payne.  
 sad he: "3ystrewine wele lat,  
 gyf 3e think one, I tald how-gat  
 he thoct to put ws to torment  
 bot gyf we wil to hyme consent."

maxymyanus sad þane hyme to :  
 "god wat þat we wil nocht [sa] do."

213. did þat.

Ilkane vthyr þane confourt mad 235  
 In cryst, as þai gud cause had,  
 & bad malchus he suld hyme taile,  
 & pas to þe towne fore vitale,  
 mare plentuisly be ony way  
 þane he did 3istirday; 240  
 & þai bad [þat] he suld spere  
 quhat cesare did, & lat þame here.  
 fywe schilling þane has he tane,  
 & one to þe towne Is he gane.  
 bot ferly gret wondir had he, 245  
 þe gret stanis quhen he cane se,  
 þat þe mouthe lyand of þe cawe.  
 þat gert hyme fast muse & gowe.  
 3et þane lytil he rocht,  
 for vthyr ways was set his thoct. 250  
 þane to þe 3et of þe cite,  
 with gret redure, approchit he,  
 & lukit vpe & saw alsone  
 ane ymag of þe cors þare done.  
 & wenand þat he had gane wil, 255  
 ane vthyr 3et þane 3ed he til,  
 & lukyt vpe, & saw þare  
 þe sammyne takine he saw yare.  
 þat he had wil gane hafand dout,  
 [he] passit al þe tow[n]e abowt, 260  
 & þe sammyne takine al-way fand  
 abeoufe þe 3ettis ay stannand.  
 þane ferlyt he, & wald nocht ryst  
 til he agane come to þe fyrst,  
 & vmbethocht hyme ay betwene 265  
 þat he in til a dreame had bene.  
 bot at þe last he sanyt hyme,  
 & confort tuk, & entryt In,  
 & kist his hud done ourē his face,

242. hyme.

249. thoct.

250. wrocht.

& held furth one to þe place, 270  
 quhare þai set þat þe bred can sel,  
 & herd þaim mony talis tel  
 of Ihesu crist, & of oure cred,  
 & of decius, but ony dred.  
 þane was he wondryt al, 275  
 fra he hard gret & smal  
 spek þane of criste sa opinly,  
 & zystyre-day was nan hardy,  
 þat anys he durst nemmyñ þat nam,  
 of decius for dout of blame. 280  
 þane sad malchus: "gret ferly haf I  
 gyf þat þis be ephesy,  
 bot erare ane vthyre cite,  
 bygyt quhare It was wont to be."  
 ful archtly þane wikk heldand hed 285  
 he speryt þat þame þat sal[d] þe bred,  
 quhat was þe name of þat cite.  
 sad þai: "It is callyt ephysy."

Fol. 161 a. 3et þane he thoçt he had gane wil,  
 & thoçt to turne his falouys til, 290  
 & tel þame of þis gret ferly;  
 & noçt-þane [he] 3ed bred to by.  
 of his purse he tuk money,  
 þe quhilk quhen þai saw, þai can say:  
 "þis man has fundine sum-kine hurd." 295  
 & of þis sowne sprang þe word,  
 & malchus has sowne persawing  
 þat þai of hyme had spekine.  
 þane decium sare cane he dred,  
 wenand til hyme þai suld hyme led; 300  
 fore-þi he prayt þame þat þai  
 wald tak þe bred & þe monay,  
 & lat hyme frely pase his gat  
 but taryng or debat.  
 bot euire trewytt þai þat he 305  
 wist quhare sume tresoure hid suld be.

thane one hyme þai handis layd,  
 & til hyme syne þis þai sad :  
 "be lawty þu telis ws now  
 quhene þu art, & quhare þat þu 310  
 has stowine þis tresoure ore reft,  
 þat sume emperoure has here left,  
 & we sal frendis to þe be,  
 & cosele þi dede & þe."  
 malchus sa abaysit was & wil, 315  
 þat he ne wist quhat to sa þam til  
 & quhene þai saw he cuth noch say,  
 þane handis one hyme can þai lay,  
 and bundine thru þe towne  
 þai drew hyme vpe & downe. 320  
 þane rane tybandis wyd-quhare  
 þat a 3u[n]g man fundyne wes þare,  
 þat fele auld tresoure had fundyne,  
 & for þat cause was led & bundyne.  
 þane gadryt mony hyme to se, 325  
 to quham sadly ay sad he,  
 þat he fand neuir hurd na tresoure  
 of king na prince na emperoure.  
 a-bout hyme fast þan gowit he,  
 gyf he mycht ony þane se, 330  
 þat ocht teyndir ware hyme til ;  
 & nane he saw. þane lykit hym Il,  
 Fol. 161 b. & sad : "zistryday in þis towne  
 fele kine I had of renowne,  
 & þis day nane cane me kene, 335  
 na I kene nane of al þire mene."  
 þane wondyr gret ferly had he  
 of al þat he cane here & se.  
 þane was þe byschape cumyne þare,  
 & þe proconsul in þat sithware, 340  
 & gert be brocht to þame rath  
 þis malchome & þis mony bath.

336. bene nane of al þare.

þane to þe kirk quhen þai hym led,  
 fore decius ful sare he dred,  
 wenand he had bene þare 345  
 to sacrify as he dyd ayre.  
 þe byschope & þe præconsul,  
 as þai þat sicht saw ferlyful  
 of malchus & of his mone,  
 þai askit sone quhen was he, 350  
 & in quhat place he gat þe hurd.  
 þane answert he to þat word :  
 " In ephysy, *siris*, was I borne,  
 & myn eldris me beforne ;  
 & þis mone my kine gaf me 355  
 zestrewine lat in þis cite."  
 þe byschape sais : " bryng þi kine  
 þat þu sais dwellis þis towne In,  
 þat þai witnes bere fore the."  
 bot quhen þare namis tald he, 360  
 wes nane þat euire hard tel  
 of ony of þame in red na spel.  
 þe byschape sad : " but were  
 þis monay is auld thre hundir þere,  
 & þu art þu[n]g, & sais þat þai 365  
 þe It gaf þistyrday?  
 & til oure mony It is *nocht* lyk,—  
 quhas menis þu ws to beswyk?  
 fore of It figure & wryt  
 ful wondyr auld semys of It. 370  
 quhas wenis þu begylis vs al,  
 & we wyse mene þat sal *nocht* fal !  
 þare-fore but mare I commavnd þe,  
 þe suthfastnes þu tel to me !  
 fore to paynis sal þou pas fel, 375  
 þe suthfastnes til [þat] þu tel."  
 [t]hane malchus fel one kneis don

350. &amp; askit.

370. *semyt*.

befor þe gud mene of þe towne,  
 Fol. 162 a. & þane pytuisly cane pray  
 þat þai þe suth wald [til] hyme say : 380  
 "quhare is decius, tellis me,  
 þat cesar was in þis cite?"  
 þe byschape sad: "myn sone dere,  
 In þis warld is nane but were  
 þat decius cesare is callit þis day, 385  
 bot sik ane [was], we here wel say,  
 gane syne thre hundyr ȝere."  
 þane sad malchus: "myn swet sone dere,  
 abaysit I ame & ferlys now,  
 þat na mañ wil to me trew. 390  
 fore-þi, dere sir, folouyse me,  
 & al myn falowis ȝe sal se—  
 for þocht na fath to me ȝe gefe,  
 ma fal to þame ȝe wil be-lif—  
 & I sal haf ȝow þame til, 395  
 quhare þai sit, in-to þe hil  
 of chelyone, & þane ma ȝe  
 trew þame, gyf ȝe trew nocht me.  
 for I wat we sewine fled away  
 fra decius, and ȝystyrday 400  
 to þis towne come he rydand lat,  
 & I fore rednes fled my gat."  
 þe byschape vmbethocht hyme sone,  
 & to þe p<sup>r</sup>oconsul sad but hone:  
 "a vysione þis ma be; 405  
 In þis ȝung man god wil we se."  
 þane passit þai furth but mare,  
 with al þe puple þat was þare,  
 & malchus in þe byschopis hand.  
 & þe wryt closit in led þai fand, 410  
 with twa selis selyt rycht wele  
 of siluir fine Ilke dele,



ymang þe stanis, & tuk It  
 & let þe puple se þe wryt,  
 & red þame al þat was þare-In. 415  
 þane ware forwonderyt mare & myne.  
 þai enteryt al þat mycht elyne,  
 & in þe cawe þai fand sewine  
 sittand with facis mare clere  
 þane þe floure of a roser. 420  
 þane knelyt al, seand þat sycht,  
 & lowyt god of his gret mycht.  
 Fol. 162 b. þane send þai til theodos[iu]me,  
 þe emperoure, & bad hyme cume  
 In al þe hast þat he mocht, 425  
 to se þe ferly god had wrocht  
 In his tyme. & he with þat,  
 cled in hayre & one erd sat,  
 gat vpe, and sped hyme in al hy  
 to þe cyte of ephysy. 430  
 þane come he to þe cawe, & fand  
 þire sewine al sammyne þare sittand.  
 þe emperoure þane fel to þe grond,  
 & Ilkane of þame in þat stownd  
 In armys he hynt, & kyssit fele syth 435  
 fore Ioy : sa was he wondir blyth,  
 & sad : "I se ȝow now but wene  
 self lazare ryght as I had sene,  
 god rasis to lyf quhare he ded lay."  
 maximianus þane cane say 440  
 til hyme : "trewis þat for þe  
 god has raysit ws, to lat þe se  
 þe thing quhare-of þu had dout,  
 & of al were to put þe owt ;  
 god has ws raysit before þe day 445  
 of þe gret rysing, þat þu treu may."  
 quhene þis was sad, before al

þat þar war, gret & smal,  
 til erde þai lad þe hedis done,  
 as quha to slepe suld mak hym bofi, 450  
 & ȝald þe spryt, as god wald,  
 þat he resawit in his hauld.  
 þe emperoure ȝet fele one þame,  
 & kyssit, & gret, as mañ fayne,  
 & lowit god þat sa mad clere 455  
 þe heresy þat mene in were.  
 þane command[it] he men to tak  
 tresoure habundanly, & mak  
 Ilkane of þame a fertre serȝ,  
 to lay þame in, as worthy vere. 460  
 & þat nycht apperyt þai  
 to þe emperoure quhare he lay,  
 - In vysione, & bad þat he,  
 rycht quhare þai lay, suld lat þam be;  
 for rycht as þai al in erde lay 465  
 & of erd rysine ware þai.  
 þane bad þai þat sa suld he  
 thole þame stil in erde to be,  
 til god a-pone domysday  
 þame raysit agane owt of clay. 470  
 þe emperoure na mare wald do,  
 fra þai had spokine sa hyme to,  
 bot gert portura þare þe story  
 of þe sanctis þat þare cane ly,  
 þat standis ȝet & sal do ay 475  
 In mynd of þame til domysday.  
 & sume meñ sais, þe emperoure  
 gert gilt þare bare with gret cure.  
 & al þe byschapis þat takine was  
 & prersonit fore suthfastnes 480  
 mantenyng agane sic heresy,  
 he gert deliueyrt be in hy;  
 & resurreccione gert þane

Fol. 163 a.

preche of al ded mene,  
& quha þe contrar wald defend, 485  
to bryne in fyre he bad be send,  
& ekyt wele þe cristine fay  
of his tyme til þe last day,  
& now in hewine fore his gud ded  
gud reward has til his med. 490

## XXIV.—ALEXIS.



WHENE-EUIR ilke *cristine* mañ  
of *cristis* treutht gyf he ocht cane,  
trewis þat thre statis are serz,  
In quhilkis almeñ sal aperz,

þat euire tuk lyf & cristine-dome, 5

be-for god one þe day of dome :

of matrimone othyre in þe stat,

or contenens, as clerkis wat,

or ellis of virginite,

þe quhilkis mast dygne is of þe thre. 10

þo matrimone mad god of hewine,

& commawndyt to be kepyt ewine,

betwix oure fore-fadis & his mak

matrimone cane he mak,

befor þat mañ had doñ syne, 15

& als þe place of welth wíth-In,

In *paradyse*, þe place but pere,

þare is blys & Ioy but were.

& quhene god for ws com mañ,

borne he was of wedyt woman ; 20

& wedyng honouryt he þat tyme

Fol. 163 b. þat he turnyt vatyre in-to wyne.

& þat weding plesyt hyme,

fore ensampil I may bring In

þat he in weding borne was 25

1. Capital awanting.

of mary, þe quene of grace.  
 & contynens als wele he lufyt,  
 as [be] syndry ma be *prowit* :  
 fyrst, be þat noble wyf anna,  
 þat callit was *prophetissa*, 30  
 & treuly to god *seruit* ay  
 in þe tempil, *nicht* & day,  
 foure schore of *zere*, forout sak,  
 & *prophecy* of god cane mak,  
 sayand "forsuth, þis is he, 35  
 thru *quham* þe world sawit sal be."  
 of *cristis* byrth þe fourty day  
 of *criste* þis word scho cane say,  
 quhene his *mody[r]* mad hire offerand  
 for hyme eftyr þe law of þe land. 40  
 & symeone, þat in wedoue-hed,  
 þat lang tyme þat his lyf *can* led,  
 þocht he blynd was of gret elde,  
*wit* hartly eene ȝet he beheld  
 In tempil as þai brocht *Ihesum*, 45  
 & in armis sone hyme nom,  
 & sad : "now, lord, lat pas in pece  
 me, þat al tyme þi serwand was,  
 fore myne ene now has sene þe hele,  
 þat þu [has] hicht to Israel." 50  
 of contynens mony vthyre ma  
 ensample mene ma ta :  
 as of margret, of *scottis* quene,  
 In widoued hyre lyf led clene,  
 & of þe noble wyf alsa 55  
 of rome, þat callyt was paula,  
 elizabet of vnguary,  
 & als þe magdelayne sancte mary,  
 sancte petyre als, & sancte germane,  
 & of vthyre sic mony ane; 60  
 sume eftyre weding, *sum* eftir syne

þai wex chast, & hewine can wine.  
 bot to god þai emples mast  
 þat fra þe byrth lifit þam chast,  
 as margret did, & agatha, 65  
 cecile, katherine, & lucya ;  
 bot in ourē laydy is best prōwit  
 Fol. 164 a. quhou wele virginite he lufyt.  
 for þe honoure of madyne-hed  
 sancte Iohne þe ewangelyst, we red, 70  
 slepand a-pone crystis kne  
 was dygne his prīvete to se ;  
 In pathmos als þe angel brycht  
 schawyt hyme ful sely sycht.  
 fore in þame þat lifis chaste, 75  
 makis resting þe haly gaste ;  
 for I trew þat god be  
 with maydined & with humelyte.  
 & I þou a tale wil tel,  
 In rome quhyllum quhou befel 80  
 of a mane, þer wertuisse twa  
 parfyty had & vthyre ma.

In Rome a nobile mane was,  
 eufamyane callyt, & his wyf aglas ;  
 & with þe emperoure mast dere 85  
 he wes haldine, & but pere ;  
 & he thre thousand men had ay,  
 serwand hyme bath nycht & day,  
 In clathis of silk cledine were,  
 & beltis of gold, costlyk & derē. 90  
 merciful was eufamyane  
 til al þat he saw ned begane.  
 Ilke day in his house had he  
 of pure folk fusyt burdis thre,  
 & Ilke day þat ourē of nowne 95

72. with dygne.

to pere hyme-self wald *serue* but hone.  
 & his wyf was of þe *sawmyne* wil  
 sic godlyk werkis to fulfil.  
 þai had na barnys þame betwene,  
 & þat gretly cane þai mene;  
 fore-þi to god þai prayt sa þarne,  
 þat þat laydy consawit with barne;  
 syne dyluere was þat myld,  
 thru godis helpe, of a knaf chylde,  
 fare & quhyt, as *vater* fame,  
 and had alixes to his name.  
 & fra þine in-to castyte  
 þai lufyt furth, scho & he.  
 & þat þare barne suld be na fowl,  
 þai set hyme ayrly to þe schule,  
 artis liberalis for-thy  
 þat he suld cone, & philosophy.  
 & fra he come to fourtene jere,  
 a maydine, þat mycht be his pere,  
 þai socht, & fand of hys kyne  
 þe emperoure house withine.  
 þai maryt þame of gret nobillay,  
 fore cummyne of mychty men ware þai,  
 & gret fest at þe weding mad,  
 as þai þat worldly welthis had.  
 bot as cummyne was þe nycht,  
 & he & scho to bed was dycht,  
 of fleschly lust he had na thocht,  
 bot beyisit hyme how he mocht  
 gere hyre consent to chastyte.  
 & lang sermone þare-of mad he  
 til hyre, quhow scho suld god dred,  
 & þare-of rasawe gret med  
 In hewine estyre þis brukil lyf,  
 "fore al mone de, mañ & wyf,  
 & sic as we are fundyne here

Fol. 164 A.

before þe Iuge we sal aperi,  
 & gyf reknyne þat Iuge til  
 of al dedis, gud & Il,  
 & fore oure dedis, *nocht* to layne, 135  
 resawe oþire Ioy or payne."  
 & quhene he mad had lang *preching*,  
 he betacht hyre his gold ryng,  
 & syne his belt he scharc in-twa  
 & betaucht hyre þe hed alsa, 140  
 sayand til hyre: "my leif swet,  
 þire twa I gyf þe to kepe;  
 fore-þi, my der, as þu lufis me,  
 kepe þame, to god wil I þe se!  
 & here to hyme I þe betak, 145  
 as my lufyt warldis mak."

qwene þis was sad, he *nocht* bad,  
 bot gold in fusione he *with hym* had,  
 & stal away al *prively*,  
 & went hyme to þe se in hy; 150  
 & fand a schepe redy þare  
 to leodaciane to fare.  
 þar-in he gat. syne passit he  
 to edysame to þe cite,  
 of cyrie in to þe land. 155  
 þare he of chance a ymag fand  
 of Ihesu cryst, oure lord dere,  
 but mannis handis mad, but ware,  
 Fol. 165 a. In sandale; & quhene he can luk  
 one It, sic luferand he tuk, 160  
 þat he þare dwelt in body & *thocht*.  
 & al þe gold, he ydyre brocht,  
 he gaf to pure, & his clething  
 he gaf fore ware in *weslyng*.  
 In þat towne a kyrk was wrocht 165  
 of oure laydy, & ydyr he socht,



& in a kyrk-zard done sat he  
 of begerys ymang gret pleynte,  
 & Ilke day thigyt his lyf-led  
 at þame þat passag by þare mad. 170  
 & quhene þat he gat ony gud  
 mare þane nedit til his fud,  
 he gaf It in gret hy  
 to beggeris þat sat hyme by.  
 & lang tyme he sat þare 175  
 as begare, of gud bare,  
 In fastyng, prayng, & in wak,  
 pynand hyme-self fore godis sak.  
 now lef we hyme in begyng,  
 & of his fadir spek sume thing, 180  
 þat, fra [þe] tyme his sone went  
 fra hyme þis wyse In torment,  
 continually he lifyt in wa.  
 sa did his modyre, his wyf alsa.  
 for-þi his fadyre, þat was mychty, 185  
 of al-kyne landis in sere party  
 send mene to sek his barne,  
 þat ware his ded gyf he suld tharne,  
 & bad þame fore na cost spare  
 to sek hyme, quhare-sa-euir he ware. 190  
 þane passyt þai in landis sere,  
 sekand hyme fere & nere.  
 & quhene mony of þame had socht,  
 & trawalyt fere, & fand hym nocht,  
 sa hapnyt þat part of þa 195  
 come to þe towne of edissa,  
 & passit by quhare he sat.  
 & he of [þame] þare almouse gat,  
 & knew þame wel, & þai hym nocht,  
 þocht þai besyly hyme socht. 200  
 þane thankit he god Increly,  
 þat he had mad hyme sa worthy,

Fol. 165 A. at his awne mefi he mycht sa  
 fra þame in begyng almus ta.  
 þe seruandis al, þat furth went, 205  
 fra þa na hyme fand, agane ar lent,  
 & tald how þai tynt al þare trawal,  
 fore hyme to sek mycht nochȝt awale.  
 his fadyr þane had mykil care,  
 & his modyr mykil mare; 210  
 for, fra þe day he ȝed of townne,  
 In care bed scho lay [ay] done,  
 In mol & hayre & woful fude,  
 ȝouland as half brawne wod,  
 cryand one god ful dullyfully 215  
 þat scho in sik wyse ay suld ly,  
 but confort ore Ioy, fra þine,  
 til scho hyr sone had gottyn.  
 þe spouse þane til his modir sad:  
 "allace, hard werd to me is lad, 220  
 þat þus has tynt myn warldis fere!  
 neuir-þe-les, modir dere,  
 sic lyf as ȝe tak, I sal ta  
 & neuire vthyr for wel na wa."  
 þane scho gret, & handis wrang, 225  
 & rayf hyre hayre, & her-self dang.  
 quhay þat saw It, & pyte had nane,  
 his [hart] was hardare þane þe stane.  
 & þane scho sad, quhat-euir befel,  
 þat but mak ay suld scho dwel 230  
 as turtur, til of hyre mak  
 hyre hapnyt confort for to tak.

and quhene alixes sewintyn ȝere  
 had dwelt in þat kirk-ȝard þer,  
 seruand god ful dewotly, 235  
 ane ymag þane of oure laydy,

236. & ane ymag.

þat in þe kyrke was honouryt ay,  
 þis to þe sacristane cane say :  
 "bryng in 3oure powre mañ þar-owt,  
 for he is worthy for to bruk 245  
 þe kynryk of al welth mast ;  
 for in hyme restis þe haly gast  
 & his prayere ful mony mendis,  
 þat be-for god alsone ascendis."  
 bot 3et quhene þe sacristane 245  
 be þat had persawing nane,  
 to þat ymage prayt he,  
 þat he þare-of mare wyse mycht be.  
 til hyme grath takine gaf scho þane,  
 quhare-by he suld þat mane ken, 250  
 before þe dure þat sat þare-owt.  
 & for hyre þe sacristane cane lout,  
 & lowyt hyre as he wele aucht,  
 & sped hyme furth, as scho hyme taucht,  
 & brocht alixes in til hy, 255  
 & tald til al quhou oure laydy  
 of þat mane mad sa gret lowyng.  
 for-þi sone auld and 3yng  
 honouryt hyme gretly,  
 fra þai hard þis farly. 260  
 bot he of mane lowe wald nane ;  
 for-þi he fled hyne, or he fane,  
 be þe nycht, sa priwely,  
 þat nane mycht wit, þat was by.  
 bot, certis, now are fundine quhon 265  
 þat in þat manere wald haf done,  
 bot erare haf tane þe lowing  
 for lytil cause, of auld & 3yng.  
 sa did he noch, for þat he  
 parfyt was in humylyte, 270  
 & fled wane glore for-þi but hone.

Fol. 166 a.

- & to leodyce he sped hyme sone,  
 & þare a schipe he fand redy  
 to sayle, & in gat in-to hy,  
 of tars of cecile þat was bowne. 275  
 & as þai saylyt, a wynd fel done,  
 þe hawine of rome agane þare wil,  
 disponand god, had þame til.  
 & [quhen] alixes þat cane se  
 þat of his purpos faylit he, 280  
*in* hyme-self þane has he thocht  
 þat he vnkennyt dwel mocht  
*wit* his awne fadyre in til house,  
 & til nane oythire be noyus,  
 na charg nane vthyre *wit* his fud, 285  
 his fadire had sa mykil gud.  
 one þus purpos, quhene he was sat,  
 his fadyre sudanely he met,  
 fra þe p[a]lace hame gangand,  
*wit* fele folk hyme folowand, 290  
 þat serwynt hyme Ithandly.  
 Fol. 166 b. alixes one hyme [þan] cane cry,  
 & sad: "þu godis seruand der,  
 me poure pylgrame, I pray þe, here,  
 & biddis þat I resawyt be 295  
 In-to þi house *parcheryte*,  
 & *wit* þe crummys gere me fed  
 of þi bred, sa þi sawle haf med,  
 & as þu wald god had pyte  
 of þi a sone, quhare-euire he be!" 300  
 zet his fadire knew hym na dele,  
 bot his fadyre he knew *rycht* wele.  
 his fadyre þane *commawndit* þat he  
 til his housie sowne led suld be,  
 & til a serwand gert hyme betak 305  
 281. & hyme self. 289. & fra þe.

to kepe hyme, for his sownys sak,  
 & bad he suld haf met & clath,  
 & þat na man did hyme lath.

In his fadyre house he hym led,  
 & as poure mefi hyme cled & fed. 310  
 quhare he, forsuth, nycht & day,  
 ful Ithandly to god cane pray;  
 & his body ay torment he,  
 þat he to god suld thankful be,  
 thru labore hard & fastyng, 315  
 & feble fud, & als waking.  
 bot sume þat had his lyf sene,  
 demyt þat he a sot had bene;  
 fore one na warldly thing he thocht,  
 bot in god was al his thocht; 320  
 fore-þi quhylum personis Il  
 scornefully wald cum hyme til,  
 & of þe weschel þe weschyng  
 ful oft one his hed wald fling,  
 & mykil ethine at hyme mak; 325  
 bot al he tholyt fore cristis sak,  
 & neuir for ony tribulnes  
 spak he Il es, mare ore les.  
 & quhene he sewintene ȝere  
 his lyf [had] leyd in þat manere, 330  
 al vtrelly to þame vnknawine,  
 to syb or fremmyt ore to his awine,  
 he wyst be þe haly gast  
 þat of his ded þe terme in hast  
 was nere. for-þi sone askyt he 335  
 at ane þat was his mast priwe,  
 pene, Ink, and parchemyne;  
 & quhene he saw lasare, syne

321. a personis.

328. spak he h Il es, the "h" perhaps being meant to be crossed out.

Fol. 167 a.

wrat quhou he had left his wyf,  
    & al þe processe of þe lyf,  
þat he had fere ore nere,  
quhare he was in placis sere,  
    & plyit þat bil, ore he wald leef,  
    & It closyt in his nefe.  
    & quhene þis was aldone,  
to god he ʒald þe gast sone,  
þat It resawyt worthely  
with angel sang and melody.  
    & one þe morne, þat sonde[y] was,  
at þe solempnite of þe mes  
In þe kyrk, a woyce can cry  
fra þe hewine hely,  
sayand þire wordis, les na mare:  
“cummys to me, þat trawaland are  
or chargyt, al! & sowne sal I  
ʒou reward ful plentuisly.”  
þane al þat hard þis gret wondyre,  
fel to þe ʒerd, þare facis vndyr;—  
  .\*  
syne eftyr þe woyce cane say:  
“passis & sekis hymne but delay  
In þe house of ewfamiane!”  
þane to sek hymne, mony ane  
passit til ewfamy[a]nis hal;  
bot he sad þane to þame al  
þat It cuth nochȝt of hymne say.  
þane come he furth þat seruit hym ay,  
    & sad: “sirris, It ma fall  
It be he, þat ʒe sek all,  
þat I seruit sewinetene ʒere  
of byding of myn lord now here,  
þat deyt ʒistirday wele late.  
sa wel I knew hymne, þat I wat,

\* No break in MS.

be pacience & penance sere  
 þat to god he suld be dere."  
 eufamyane þane to þe sted 375  
 quhare he wes, ȝed, & fand hym ded,  
 & saw his face brycht & clere  
 as [he] of hewine ane angel were,  
 & wald haf tane of his hand  
 þe wryt, þat he þare closyt fand, 380  
 bot he mocht nocht be ony way.  
 þane passit he furth but delay  
 to þe kyrk, quhare at þe mes  
 bath þe emperoure & þe pape wes—  
 þe tane of þame archadius 385  
 & þe tothyr honorius  
 ware callit þane—& of rome wes pape  
 Innocent. þane þirre thre fut-hat  
 ȝed til eufamyanes In  
 with dred of god, & entrit In, 390  
 & come to þe corse, quhare It lay,  
 & til It þus-gat cane say:  
 "þocht we synful wnworthy be,  
 þe gouernale ȝet tane haf we  
 of haly kyrk & cristine land; 395  
 þare-for we pray þe, opyne þi hand,  
 & lat ws se þat closyt wryt,  
 & It þat wrytine is in It!"  
 þane þe pape come hyme nere-hand;  
 & he hyme tholit vnlok his hand; 400  
 & tuk þe wryt, & he It rede  
 be-for þame al in-[to] þat stede.  
 & quhene þat þis had hard Ilkane,  
 sa abaysyt was eufamyane,  
 þat for wondir in extasy 405  
 he fel done, & lang cane ly  
 but strinthe ore word a gret space.  
 376. quhare he was þan ȝed. 396. þi band.

bot quene þat he ourcumine was  
 & one his sone beheld sadly,  
 ful roydly cane he rayre & cry, 410  
 his clathis in ragis he rafe,  
 ✓ his wisage als, & al þe lafe,  
 þat pyte gret was for to se—  
 ful rewfully hyme demanyt he;  
 & sa in þat passione 415  
 one his sone he ruschit done,  
 & criyt, as mane nere al wod:  
 "ful wa is me, my dere sone gud!  
 quhy has þu wrocht sik wa to me,  
 þat neuir ma recoueryt be? 420  
 þu has distrybulyt me but were,  
 swet sone, þis four & threty zere;  
 bot endlas sorow now haf I,  
 ded þus to se þe ly!  
 stafe of myne elde þu suld haf beȝ, 425  
 ✓ my ledare & my licht of ene.  
 allace! lewe sone, þat I gat þe,  
 to se þe sycht I one þe se!  
 þat is my bale, but ony but,  
 for þu na word wil to me mut. 430  
 Fol. 168 a. for-þi my lyf ay I mone leyde  
 but confort to þe tyme of ded."  
 with þat his mene, al wald he nocht,  
 has tane hyme & away has brocht.  
 vIth þat his modir, þat þus herd, 435  
 out of wyt for wa scho ferd,  
 as a lyones come ful thra,  
 þat mefi had tane þe quhelpis fra,  
 ✓ & rawe þe clathis scho one bare,  
 & of hyr hed rawe þe hare; 440  
 gowand to þe hewine sorow mad,  
 & to þe erde syne fel al brad.



- 3et, of hyre sowne to get sycht,  
 scho presyt faste; bot scho ne mycht,  
 for multytud of mene, þat þane  
 war þare to se þat haly mane. 44  
 & þane sa hyly can scho rare  
 til al þat sa thik stud þare:  
 "fore godis sak, gewis me entre,  
 myne awne swet sowne to se, 45  
 þat I cane with my papis fede,  
 ful ofte quhen It was lytil nede;  
 for þat sume confort ma me do."  
 & þat dede cors, quhen scho com to,  
 scho rafe hyre face & fel one It, 45  
 as wele nere owt of wyt,  
 - & sad þane with sary chere:  
 "quhy did þu þis, my sone dere,  
 - þat of myn ene suld be þe lycht?  
 ful butlas bale þu has me dycht, 46  
 hafand, sone, na pyte  
 of þe dyses & thocht of þe  
 In wondre, wa, & panys sere,  
 now al þire foure & threty 3ere,  
 & now has gotine neuir-þe-les 46  
 Il cower yng eftyre lang seknes.  
 þu saw þi fadir & me alsa  
 lyf Ithandly in dowle & wa,  
 & for þi sak ay sorowful be;  
 & til ws wald neuir schaw þe; 47  
 & quhene ony mys did þe til,  
 þu tholyt with debonare wil!"  
 þane eftyre scho fel one hyme,  
 & þat ful oft, ore scho wald blyne,  
 - & kyssit hyme with drery chere, 47  
 Fol. 168 b. & sad: "3e gud folk, þat ar here,  
 gret, & compaciens haf of me,  
 In þis bale butlas þat yhe se!

for I haf [had] þere fourtene þere

In my house my sone so dere,

480

& quhat he was I mysknew—

for-þi of my lyf I rew—

his awne seruandis oft seand

bufet hyme fel & sare w~~it~~ hand.

alace! quha sal now gyf me til

485

✓vater Inuche to gret my fil,

my sorowful chek~~is~~ for to wet?

for nocht but ded my balis ma bet.”

vIthe þat hyre spouse com gud-spede,

fast murnande, in sorouful wede,

490

& sad: “alace! þat I was borne

til haf sic lyf me beforne!

þat I sal be þis brocht one bere

my blyse, my beld, my lef-man dere,

quhame of I tho~~cht~~ ay to hafe

495

solace & confourte our~~e~~ þe lafe,

& now is lewy~~t~~ desolat,

as waful wedow now, I wat;

now is my meroure brokine smal,

& my gud hope tynt is all;

500

eui~~r~~ my sorow groys, alace!”

& þai þat stud in-[to] þat place

& herd hyre mak sic murnyng,

✓gret for hyr, auld & yng.

thane innocent, pape of rome,

505

& þe twa emperour~~is~~ alsone

þat haly cors honorably

tuk vpe, & lad one bere in hy,

& one þare schulderis bath hym rath,

þe pape & þe emperoure bare bath,

510

one to þe mydis of þe way.

& fra þe puple [had] hard say

at þat mane was in stret brocht  
 quhame al þe cite lang had socht,  
 In ilke syd þai gadryt owt,  
 to met þat sancte, In-to gret rowt.  
 & quhat sek mane þat twechit hym,  
 his hele he gat in lith & lyme;  
 to blynd & def he gaf sycht & heryng,  
 & to dume mēfi he gaf speking,  
 to sere halt he gaf fet,  
 Fol. 169 a. & vthyr of lepyre he can bet,  
 of ydrope & of parlesy  
 he heylyt syndry þare in hy,  
 & gafe þame wyt þat ware brawne wod;  
 & til al þat abowt hyme stud,  
 þat mycht hyme tweche, quhat Il þai had,  
 for-owt delay hale ware þai mad.  
 thane þe emperoure & pape but wene,  
 þat sa ferly warkis has sene,  
 þat haly cors bare al thre;  
 for þai of hyme wald halowit be.  
 þar gert þai bryng in gret quantyte  
 gold & siluere & skalyt be,  
 þat, til folk ware It gaderand,  
 þai thru þe puple mycht be passand  
 & with þe sancte to þe kyrk wane.  
 bot zet þe puple lewynt noch þane  
 to pres, þe relyk to behald,  
 þat sa gaf hele to young & auld.  
 & wittis wele, þai ware Irk  
 or þai mycht bryng hym to þe kirk,  
 þat in honoure halowit was  
 of þe martir sancte bonyface,  
 & dwelt þare with þat haly thing  
 sewine dais in-to godis lowing;  
 & þe mene-tyme sparand noch,

of gret ryches þai gert be *vrocht*  
 a towne, þat fare was for þe nanys,  
 of fyne gold & precius stanys,  
 quhare-in honoure þai cane lay  
 þat haly cors, þe sewint day  
 of þe moneth of Iuly.

550

þare-of sic *fleure* sprang in hy,  
 þat of balme & aromatykis al  
 It oure passit bath gret & smal.  
 & he þe sewinetend kalend  
 of August of his lyf mad end,  
 fra-þat *criste* oure flesche laucht  
 thre *hundir* þere twenty & aucht.

555

560

548. to gret . . . brocht.

## XXV.—JULIAN.



WENE þat ȝunge mane I was,  
I trawalyt oft in sere place,  
sic thing in my ȝuthe to lere  
quhare-with myn elde I mycht stere,

Fol. 169 b. & drew me to gud mene, parde, 5  
þocht lytil þare-of be bydyne one me.  
þe trawalouris þane custume had,  
þat al day ȝed ore rad,  
& for trawale ware wery,  
quhene þai come til þar herbry, 10  
& namely fra þai mycht It se,  
quhethyr þat It ware scho ore he,  
hat or hud tak of ore clath,  
þe rycht fut of þe sterape rath,  
& to sancte Iulyane dewotly 15  
a pater-noster say in hy,  
In hope þat al gud herbry suld haf,  
þat in sik wyse It suld crafe.  
sic hope in-to sancte Iulyane  
þe trauallouris þane had tane, 20  
as mony men ȝet are  
þat sammyne oysis here & þare.  
bot, for þat fele, ma þane ane,  
haly mene are callit Iulyane,  
I ȝarnyt to wyt quhilk was he 25

1. The capital is wanting.

meñ socht in sic necessaryte,  
 & sa his story I fand al hale,  
 as til þow here tel I sall.  
 & of wthyre Iulyanis sere  
 mencione I sal mak þou here, 30  
 & als sume memor sal I ma  
 of Iulyane apostata ;  
 for haly kyrk makis mencione  
 als wele for Il, & for resone,  
 as of gud ; for mene suld skere 35  
 þat þai ware to be Il or ware,  
 & be gud ensampil se  
 sa gud or betyr for to be.  
 bot þis mater I lefe hale,  
 & here begyne wil I my tale. 40

of th[i]re Iulianis sume tyme  
 ane byschape wes of synomyñ.  
 & sume mene sais þis Iulyane  
 In þouthed symone had to name,  
 & was mysale, bot god hyme gafe 45  
 hele of body & of sawle bath,  
 & syne of lyf wox sa honeste,  
 þat criste he callyt til his fest,  
 quhare þe magdelane forgyfnes  
 gat of hyre synnis, mare & les ; 50  
 & eftyre þe ascencione  
 byschape was mad of cynymone  
 be þe apostil[is] ; fore he was  
 þane schenand in til halynes.  
 & vertuise lyf sa cane he led, 55  
 þat he thre mene raisit fra ded,  
 & now with god is in-to blyse.  
 & sume mene sais þis Iuliane Is  
 he on quhame fele cane cry,

48. hyme callit.

50. þat of hyre synnis.

59. of quhame.

quhene þame nedis gud herbry ; 6  
 for crist with hyme herbry cane tak,  
 & in his house fest cane mak.

ane vthyr Iulyane beforne  
 in almayne þare was borne  
 of nobil kine ; bot his nobilnes 6  
 of noble lyf ȝet mare noble wes ;  
 & sa al tyme desyryt he  
 for cristis sak martir to be,  
 þat he hyme oferyt ay to þai  
 þat cristis folk socht for to slay. 7  
 a tyrand was in þat tyme,  
 þat fellone was, callyt crispine,  
 þat send & bad sla Iulyane,  
 for þat he cristindome had tane.  
 fra Iulyane persawing had 7  
 þat he was socht, but abad  
 he steryt furth vnabasitly,  
 & met þame at hyme socht in hy,  
 þat strak of his hed in haste,  
 & [brocht] to ferole, þat he lufit maste, 8  
 þat til hyme was falow dere,  
 & sad hyme : "tak ensampil here  
 of Iulyane, þat wald nocht trew  
 In oure godis na to þame bow,  
 þat þu to þame sacrifice mak," 8  
 or ellis sic ded he suld tak.  
 bot he consent wald one na wyse  
 to mak þare godis sacrifice.  
 ferole hewyd þane in hy  
 þai strak of in gret felowny, 9  
 & mad a grawe, & lad hyme in,  
 & Iulianis hewide with hyme.  
 bot be proceß of tyme oure-drywine,  
 8o. lufit mad.

quhene pece to haly kyrk was gewine,  
 of vyone byschape, sancte maumert 95  
 Fol. 170 b. In gret besynes sek gerte  
 ferole, & fand hyme hale & clene,  
 hafand his handis twa betwene  
 þe hed of Iuliane, his fere,  
 vnwemmyt, al hale & fere, 100  
 Richt as It had þat Ilke day  
 freschly bene lad in clay.  
 & als amang merwalis sere  
 of þis Iulyane þat mefi were  
 wont to record, at a dekinе 105  
 for brynnand þarnyng gud to wyn  
 of Iulyane kyrk þe schepe  
 fra hyrdis refit þat þame suld kepe;  
 & þocht þe hyrdis in þe name  
 for-bad hyme of sancte Iulyane 110  
 to do sic wrang, he sad þame þan:  
 "sancte Iulyane, þe haly mane,  
 In til his tyme wes na glotone,  
 na wont wes noch to ete motone."  
 bot sic wykyt wordis of dyspyt 115  
 In þat dekinе ware wengyt tyt;  
 for sa fel fewyre has hyme tane,  
 þat hyme wrocht grant, ore he fane,  
 þat Iulyane hym brynt sa faste,  
 þat he gert vatri one hyme caste, 120  
 wenand þar-with hyme to refresch;  
 bot his body sa stinkand wes  
 þat nane by hyme mycht be,  
 & in sic seknes syne deyt he.  
 of þis sancte Iulyane in lowing 125  
 sancte gregore tellis sic a thing.  
 þane a housband a-gane oure lay  
 telyt his land one sownday;

105. went to record.



& he wenand best to do,  
 þe patyl his hand clewynt to 130  
 þe muldeþred, quheⁿ he suld mvk.  
 god sic wengeance on hym tuk,  
 for he wrocht one þe haly day,  
 þe tre til his hand clawe ay.  
 & quhene he had twa ȝere & mare 135  
 askyt helpe at sanctis here & þare,  
 succure na helpe gat he nane,  
 til he come til þus Iulyane,  
 In quhais kyrk, quheⁿ he mad  
 his prayere, but a-bad 140  
 Fol. 171 a. he was deliueryt of þe tre,  
 þat sa sorowful hyme mad to be.

[I]wlyane als wes ane vthyre,  
 þat had ane Iuly til his brothyre,  
 & bathe þe brethyr ware haly. 145  
 & in þare tyme theodosy  
 wes emþrioure, & cristine fay  
 honouryt, & ekyt nycht & day.  
 til hyme þane come þere breþis twa,  
 & sic request til hyme cane ma, 150  
 þat he defend þame wald of grewe,  
 hafand of hyme speciale lewe  
 for to dystroy þe templis al  
 of ydolis, bathe gret & smal,  
 & kyrkis mak of lyme & stane 155  
 dewotly in-to crystis name.  
 þe emperoure, þat was haly,  
 þar request granttyt þam in hy,  
 & in ekyne of þare entent  
 þare-one gaf þame his patent, 160  
 þat quha-euir ware traweland  
 by þat sted, þai biggand,  
 þai suld helpe þame for to do,

*or* of þare gudis gyf þame to,  
 & þat þai vndone noch̃t lewyȝt 165  
 vndir̃ tynsal of þare hewyd.  
 Iulyane þane & his bruthyr̃,  
 godis wark willand furthyr̃,  
 a kyrk mad in a place ner by,  
 þat callyt was gaudeamyny, 170  
 & be þe poware þat þai had,  
 distrenȝeyt al þat passag mad,  
 othyr̃ to helpe þame to wyrk,  
 ore gyf þar gud gef þai ware Irk.  
 sa hapnyt in þat sythware 175  
 mene *wit̃h* a cart forby to fare,  
 þat wyst þai brethyr̃ pouare had  
 to distrenȝe al þat passag mad  
 to gyf þare gud or þar trawale.  
 for-þi þame thoc̃ht It suld awale 180  
 to fynd sume essonȝe for-quhy  
 þai myc̃ht frely pase forby;  
 & consel þane tane haf þai  
 of þare fawlouys ane for to lay  
 In-to þe kart, dede as he ware, 185  
 & sa purches by fre to fare.  
 þane byd þai hyme stil ly þare,  
 as lang before ded he wer,  
 & coueryt hyme *wit̃h* clathis clene,  
 þat, þai sad, suld ger hyme seme; 190  
 & held one, til þai come nere  
 quhare þai gud mene wyrkand ware.  
 sancte Iulyane & sancte Iuly  
 þane one þame hely cane cry,  
 þat wald [haf] eschapyt *wit̃h* sic gyl, 195  
 & sad: "frendis, a-bydis a quhyle,  
 and helpis ws þis wark to do,  
 or of ȝoure gudis gyfis ws to!"

Fol. 171 b.

& answert þa lurdanys  
 with he woyce al þat anys : 21  
 "we pray 3ow thole ws pas nobly,  
 for here a ded cors we cary,  
 & we hast [vs] hyme til haf  
 til sume haly place, hym to grawe."  
 sancte Iulyane þane sad one he : 20  
 "my gud brethyr, quhy lest 3ou le?"  
 þay answert þane & sad: "sir, nay;  
 It is suth þat we say."  
 & he sad: "eftyre 3oure suthfastnes  
 It fal til 3ou mare & les." 21  
 & þai ful blyth þare get cane ga  
 þat þai war eschapyt sa.  
 & quhene þai passyt ware away,  
 one hyme þat in þe cart þare lay,  
 þai callyt lowd, bot he wes stil. 21  
 sa at þe last þai come hym til,  
 & put one hyme, & callit be name,  
 & sad: "ryse vpe, man, for schame,  
 & helpe to sped ws in oure way!"  
 bot stil he wes. þane cane þai say : 21  
 "wil we al þis day cry,  
 as dede þis man wil ly."  
 þe clathis of hyme þane haf þai tan;  
 & fand hyme ded. þan mad þai man.  
 sic dowl þan & sic hidwisnes, 21  
 þat þis hard, tuk, mare & les,  
 þat na mafi durst lesine make  
 to þai sanctis, for dowl of wrak.

[y]hete in þis stoury find we ane,  
 Fol. 172 a. þat als wes callyt Iulyane, 23  
 þat fadyr & modir bath sleucht,  
 his vnwitting—þat wrocht hyme wrocht.  
 —þis Iulyane wes of nobile kene,

& had mykil warldis wyne.  
 & hapnyt hyme in youthhede 235  
 þat he a day til hwntis ȝede.  
 & quhene he had socht ourȝ þe land,  
 a gret hart & fare he fand;  
 þane Iulyane rycht besyly  
 folouyt þis hart al anerly. 240  
 & sa at þe laste þat best  
 turnyt a-gane, & mad areste,  
 & sad: "quhy chasis þu me swa,  
 wykyt man, þat þi fadir [sal] sla,  
 & als þi modir of þi hande 245  
 sal de be dynt of bytande brand?"  
 quhene þis was sad, he was sary,  
 & dred þai wordis gretumely,  
 þat þe hart had sad hyme til.  
 for-þi he dresyt hale his wil 250  
 to lewe þe land al priwely;  
 &, as he thocht, he dyd in hy.  
 þane one his way sone ȝed he  
 furth in-[to] a fere cunctre,  
 sa nane hyme knew, na he nane. 255  
 fore-þi arest þare has he tane.  
 with his seruice to wyne gud þane  
 he thocht, sene he was manly mane.  
 þane to þe prince of þe cunctre  
 sone he socht; & quhene þat he 260  
 wyst quhare he wes & with hyme met,  
 Rycht curtasly he has hyme gret,  
 & sad: "sir, & It be ȝoure wil,  
 lele seruice I wald mak ȝou til,  
 & at ȝoure wil tak of ȝow fe." 265  
 þe prince sad: "welcume þu be!"  
 & hyme resawit thankfully,  
 & gret gyfts gef hyme in hy.

246. but dynt.

Fol. 172 b.

þane þis Iulyane, þat was wicht,  
 sa wele in palace & in fycht  
 enplesit his prince, þat he hym mad  
 knyght—sic luf til hyme he had—  
 & gert hyme wed a þung lady,  
 þat had castel and sygnory.  
 sa þat he worth [a] mycetty mane  
 thru gud & þrowes þat he wane,  
 & lang tyme led gud lyfe,  
 & gat fare barnis one his wyfe.  
 bot his fadyre in þe mene-tyme  
 & his modir in mykil pyne  
 lifit, fra þa þare barne tynt,  
 fore þai cuth noþir cese na stynt  
 to sek hyme bath fere & nere.  
 þo þai of riches mycetty were,  
 bot þare-of na-thing þai rocht,  
 bot al lewynt & þare sone socht,  
 waferand fra place to place,  
 til þat It hapnyt [þame] one case  
 to þat castel ayrly to care,  
 þat þare sone aucht, & syne his ayre.  
 & þat mornyng Iulyane was  
 gane to þe feld hym to refres,  
 vnhaply in þe sythware,  
 lytil before þat þai come þare.  
 & sone þe laydy had þame sene,  
 & saw þame honest folk & clene,  
 & franyt quhat þare willis ware,  
 & quhat þai socht þat tyme þare.

. . . . .  
 fore scho had hard hyre husband tel  
 al hale þe case as It befel;  
 þame resawyt scho tendyrly,

---

 273. & a þung.

\* No break in MS.

&, fore þai ware ful wery,  
 scho gert þare fet be dycht fyrste,  
 syne lad þame in a bed to reste,  
 & bad þame slepe & mery ma, 305  
 for scho wald to þe chapil ga.  
 & sa scho dyd, & lewyte þam, stil  
 slepand soft at þare wil.  
 & as þis thing done was,  
 Iulyane come fra his solas, 310  
 & for-wenyt to his wyf,  
 but areste come be-lyf,  
 trewand þane foroutyne wene  
 þat scho in hyre bad had bene.  
 witiþ þat þe curtyng vpe he wauit, 315  
 & twa lyand has persawyt,  
 þat he mysknew, fore þai ware hyd.  
 þare-for gret sorow til hym tyd;  
 Fol. 173 a. for he wend It had bene sum mane,  
 þat had his wyf defowlyt þane. 320  
 for-[þi] of Ire he was sa hat,  
 þat he al resone had forȝet,  
 & in þat wodnes, ore he stynt,  
 a scharpe swerd owt he hynt.  
 þane fadir & modir in þat sted, 325  
 In his wodnes, he slew ded.  
 & as þe ded done was,  
 þe ȝunge laydy come fra þe mes,  
 & fand hyre lord wrath wondirly.  
 þane þe cause speryt scho in hy. 330  
 bot, quene he had his wyf sene,  
 gret wondir put away his tene,  
 & sad til hyr: "I pray þe, say,  
 quhat ware ȝone twa in myn bed lay?  
 for I trewit it had bene a fere, 335  
 þu had þane me fore mare dere."

311. of his wyf.

327. as he ded.

þane til hyme smyland scho sad :  
 "þai twa, þat þare-[in] I lad,  
 þoure fadyre & þoure modir are,  
 þat fare has socht þou with hart sare.  
 þar-fore I beysit me til es  
 þame in althing & to ples."  
 fra þat he [had] hard þis tale,  
 his wit he tynt nere for bale,  
 & in-to swonyng fele as ded ;  
 & scho one hyme fel in þat sted.

þane watir one þame men can caste,  
 & þai oure-come at þe last.  
 þane has scho hyme in armis tane,  
 & sad til hyme : "my dere lemmane,  
 quhat amowit þou þis to fare ?  
 tel me, & na-thinge with me spare !"   
 þane sad he : "my laydy gud,  
 quhat wondir is pocht I be woud ?  
 In hart haf I sa mekil wa  
 þat my-self me byrd to sla,  
 preysand with fortune for to stryf,  
 & now has put bath ofe lyf  
 fadir & modir fellous[ly] !  
 allace ! þat euire borne wes I,  
 for to be callit þe wykiste  
 fra suth to north, fra est to weste,  
 for of my ded sa cruele

Fol. 173 b. þe warld sal neuire cese to tel  
 allace ! I thocht nocht fore to thryfe,  
 with fortune, quhen I began to strife.  
 I gaf na treutht þat It suld be  
 suth, þe hart [had] sad til me ;  
 & now fulfillt has in dede  
 þe thing þat I sa sare cane dred ;  
 þare-fore I lewynt kithe & kyne,  
 & ȝet þis wrak is falline In.

þare-for fare wele, systir swet ;  
 for *with* þe sal I neuire met,  
 bot ay [sal I] *nyc̃ht* and day, 375  
 til Ihesu *criste*, þat [al] *myc̃htis* may,  
 my penance tak, & rew of me !"  
 þane wes gret pite fore to se  
 how his wyf hyme in armis hynt,  
 gretand sa fast þat scho na stynt, 380  
 & sad til hyme: "swet lord dere,  
 quhat, wene ȝe to lewe me here?  
 na, forsuth, It beis *nocht* swa,  
 bot quhare þu gais, I sal ga,  
 & wa *with* þe thole als wele, 385  
 as euire I tholyt welth or wele,  
 & of þi pane *partenare* be,  
 as I of Ioy has bene *with* þe."  
 a new dysese þane can he tak,  
 seand his wyf sic sorou mak, 390  
 na hyre purpos he chang ne *myc̃ht*  
*noþir* for prayere na for *myc̃ht*.  
 þane passyt þai furth, wauerand  
 a gret reuire til þai fand,  
 quhare-In fele drownyt ayre & lat, 395  
 for þare was *noþir* bryg na bat.  
 þane he & scho, þat *myc̃htty* ware  
 of gold & siluir, wald *nocht* spare,  
 bot ane hospytale mad but were  
 one þe bank of þat riure, 400  
 quhar-in al þat had nede  
 þai herbryt wele, & can þam fede ;  
 & al þat wald þe *vatir* pas—  
 for he mekile man & stark wes—  
 quhene þai come *nyc̃ht* or day, 405  
 he bare þame oure but delay.  
 & with als in chastyte



devoutly lȳft his wyf & he.  
 & quene þai lang had led sic lȳf  
 Fol. 174 a. thankful to god, he & his wyfe,  
 It hapnyt hyme al wery  
 In til his bed a nyct to ly,  
 quene sa gret falline wes þe snaw,  
 þat nane myct þe ȝerd knaw,  
 & wele gret was þe frost wīt-al  
 about mydnyct he hard ane cal  
 ful pytnisly one hyme be name,  
 & gretand sad: "ryse, Iulyane,  
 & oure þis watir þu bere me  
 þat in poynt is to peryst be!"  
 þane Iulyane na dwelling mad,  
 bot furth he rañ but a-bad,  
 & fand a yunge barne in þat stede,  
 þat fore cald nere wes ded;  
 for he wes myssele & sare seke,  
 & Ilke bale cane vthyr eke,  
 þat Iulyane hyme bethocht  
 þat he þe watir pas wald nocht  
 wīt þis chyld, til he warmyt ware.  
 for-þi sone he hynt hyme þare,  
 & to his ostel has hyme borne,  
 & mad a fyre sone hyme beforne.  
 bot, fore na fyr he mycht mak,  
 þe child na kyndly het cuth tak.  
 þane for dowt þe barne suld spīl,  
 he mad a bed & bare hyme til,  
 & happyt hyme ful tendirly,  
 & wele lang tyme let hyme ly.  
 & quene cummyne wes þe day,  
 Iulyane come quhare he lay,  
 & fand hyme ȝet lyand clede,  
 as he had lad hyme in his bede.

- he bad hyme Ryse, fore it wes day,  
 gyf he had hast of his way.  
 þe chyld semyt þan fere mare clere 445  
 þane is þe sowne in myd-ȝere,  
 þat wes before al myslary  
 & gret seknes ful vgly;  
 for of his face come a leme  
 as It had bene a sone-beme. 450  
 wíth þat he passit ful rath in hewine,  
 & til his hoste sad in swet stewine:  
 "gud Iulyane, god has send me  
 to comfort & to say to þe,  
 ol. 174 b. þat þi peñnance sa thankful Is, 455  
 þat he til the al hale þis myse  
 forgyfine has quyt & fre;  
 & alsa bad me sa to þe,  
 þat þu sowne, & þi folow bath,  
 sal til hyme cum in hewine ful rath, 460  
 quhare ȝe sal bruk þe gret blyse,  
 þat he [h]as grantyt til al his,  
 & namely for þu set þi wil  
 til herbry al þat come þe til.  
 for-þi þai at in name of the 465  
 askis herbry, sal herbryit be,  
 & be wele esyt at þe lest,  
 suppos þai haf nocht plesand fest."  
 þe angel þan of his sycht  
 wanyst. & he wíth al mycht 470  
 lowyt fast god of his bounte,  
 þat let hyme sa his angel se.  
 sancte Iulyane þan & his wyf  
 to god led þai sa thankful lyfe,  
 þat þare dedis sa wele can sterc 475  
 þe lytil tyme þat þa lif[it] here,  
 þat one a day & in ane hour  
 þai deyt, & til our saweoure

sa quemful, þat, rycht [as] þai twa  
 has tholyt here bath wele & wa,<sup>1</sup> 480  
 sa to-gydyre he þame brocht  
 til his gret blyse, þat falis nocht;  
 þe quhilk fore his debonare wil  
 he grantyt ws al to cum til.

Ande as dewot mene has delyt 485  
 of gud men fore to red & wryt,  
 ensampil gud of þame to ta,  
 of wykit mene þai suld alsa  
 þe wykitnes here tald þam til,  
 to restrenge þame fra Il, 490  
 sic wykyt dedis for to do.  
 for, þocht I now haf tald þou to  
 of thre Iulyanis gud,  
 of þe ferde Iulyane, as I vnderstud,  
 I sal tel, of his wykytnes, 495  
 þat fulsume til al gud-men wes.  
 þis Iulyane wes nocht haly,  
 bot Il & ful of trechery.

Fol. 175 a. & in þe tyme of his ȝouthede  
 in til leteratoure sa wel he sped, 500  
 þat fore fals feinȝet halynes  
 In lytil tyme he monke mad wes;  
 for he resemblyt fore to be  
 worthy and gud; bot ȝet he  
 wykyt wolfe wes withine, 505  
 & heylyt in a lame-skine,  
 sa þat fele dissawit he,  
 sa semand gud man [for] to be.  
 ymang vthyr wes a wyf,  
 þat wend he ware sa gud of lyfe, 510  
 as a doctore sais, þat scho  
 thre gret poyttis brocht hyme to,

fillyt of gold to þe hals,  
 & þare a-beoufe scho had layd als  
 askis, þat gold to consele. 515  
 &, for scho wend [þat] he ware lele,  
 to þat traytoure, monkis before,  
 scho deliueryt þat tresoure,  
 trowand he mycht be-gylt be;  
 for þe gold scho let hyme nocht se. 520  
 bot nocht-þane be-for wytnes  
 þe poyttis scho opnyt nocht-þe-les,  
 & let hyme se þat þare wes nocht  
 bot askis; for sa scho thocht  
 to ger hyme hyr gold kepe wele, 525  
 & of þe profyt na-thinge fele.  
 þis monk þane þe poyttis has tane,  
 &, fra þe wyf hir way has gane,  
 he had þame til a priwe stede,  
 &, for þai hewy ware as lede, 530  
 þame to proue þane prewit he,  
 & fand þame ful of gold al thre.  
 þe gold til hyme þane tuk he sone,  
 & askis in þe pyt has done,  
 & coueryt, & mad þame clene, 535  
 as he witt-In had nocht þame sene.  
 sone eftyr had þe wyf to do  
 witt hyr gold, and come hyme to,  
 & askit hyme þe tresoure,  
 þat scho gef hyme to kepe before. 540  
 sad he þane: "deme, gladly,"  
 & þe thre poyttis brocht in hy.  
 & scho, besy for to se  
 hyr gold, temyt þe poyttis thre;  
 & askis in þame euir-ilkane 545  
 scho fand, bot gold [þare-in] was nane;  
 & askyt hyme quhare he had done

528. his way.

ol. 175 d.

hyr gold, þocht askis ware a-beone.  
 þane sad he: "deme, ar 3e woud?  
 lowyt be god þat gud men stud  
 be-for, quene 3e þe poyttis brocht,  
 & þame opnyt, & saw rycht nocht  
 in þa poyttis bot askis ware,  
 & rycht sa, deme, lo þame þare!  
 & had nane þe suth sene  
 bot we twa, 3et wald sum men deme  
 þat It ware, deme, as 3e tel;  
 bot lowit be god rycht fare, þan fel  
 þat I gudmene to witnes had!"  
 þis þe wyf sa abaysyt he mad  
 þat scho had noþir twng na tutht  
 to say hyme þat he sad nocht suth,  
 bot held hyr stil & hyr way 3ud.  
 & sa he brukyt al þe gud;  
 for of þe gold wes witnes nane,  
 bot of þe askis þame alane.  
 sone eftyr þat the wey he nome  
 with his gold, & come to rome,  
 & secular clething cane one ta,  
 & sa become apostata.  
 & with slichtis & with gret gyle  
 sa has he wrocht in lytil quhyle,  
 & with þe gold þat he þan had,  
 þat he consule of rome wes mad;  
 & sa gouernyt þat dingnyte  
 þat syne emperoure mad wes he.  
 & for he wes parfytly  
 Infourmyt in-to sorcery  
 in his 3outhed, he til hym drew  
 al þame þat in þat craft he knew.  
 & one a day wes lefit alane,  
 quene his mastir to feld wes gan,  
 & in a buk of þat science

- red, a-gane his mastere defence.  
 þane before hyme cane apere 585  
 a multytud of fendis sere,  
 þat blak ware & ful vgly.  
 ol. 176 a. for-þi he mad one hyme in hy  
 a takine of þe croyce, fore dout  
 of þame: & þai sowne flaw owt. 590  
 & quhene his mastir come hame,  
 þis tald hyme sow[n]e Iulyane.  
 & [he] sad hyme: "lewe sowne, in wast  
 leris þou þis crafte: for alþir-mast  
 þat takine þe feyndis skiris, 595  
 & of þar mycht & purpos merrys,  
 for þai lewe It, & doutis bath,  
 & quhene þai se It, fleys rath."  
 for quhy, quhen þis Iulyane  
 of þe emperoure þe stat had tane, 600  
 & wist þat with sorcery  
 he mycht nocht wyrk quhare corce ware by,  
 & þat craft hym had helpyt sa  
 þat he wald na wa It for-ga,  
 bot in quhat-kyne thing he had to do 605  
 þe feyndis helpe he askyt þare-to.  
 fore he wyst [þat] þai ware red  
 for þe croice, þare-for he bad  
 þe croice in al place to distroy,  
 & to al cristyne men to do noy, 610  
 for vthyr-ways he trewynt nocht  
 þe feyndis helpe til awale ocht,  
 na ȝeyt til obey ocht hyme til,  
 na his purpos til fulfil.  
 þat tyme quhene Iulyane 615  
 In þe land of pers wes gane,  
 In "fadrys lyfys" as we red,

585. before þame. 594. lew leris. 595. sakiris.  
 602. þare by. 613. & na ȝeyt.

a fend he callt til hym gudsped,  
 & bad hyme in þe west sone fare,  
 & bryng word quhou it wes þare. 620  
 þis feynd þane fast one his way  
 sped hyme furth nycht & day,  
 til [he] of chance come til a place  
 quhare þat a monk luyt wes,  
 þat lyft in deuocione, 625  
 In fasting and in oracione;  
 & sa gud his prayere wes  
 þat þe feynd mycht na forþir pas,  
 bot come agane to Iulyane,  
 & answere he brocht nane. 630  
 þane sad Iulyane til hym sone:  
 "quhar has þu ben? quhat is done?  
 & quhy duelt þu sa lang away?  
 Fol. 176 b. al hale þe suth to me þu sey!"  
 & he þane til hyme cane tel 635  
 how a monke gert hyme duel,  
 & letyt hyme to pas forby.  
 he prayt god sa inkyrly  
 þat he tene days bydand wes  
 to se gyf þe monk wald ceß 640  
 of his prayere, bot he wald nocht.  
 "þar-for agane to þe I socht,  
 for sa prayt þat monk Increly  
 þat I mycht na-way pas hyme by,  
 na in þi erand a-valþe, 645  
 bot has tynt hale myn trawele."  
 Iulyane sad: "þu trew me  
 þat I sal wele rewengyt be  
 of þat wikyt monk publy,  
 quhene I cum þare, sekyrly." 650  
 þe feyndis hicht hyme þan þat he  
 hale victore of pers suld be.  
 624. þis monk. 639. bydans.

- sephystrasus, a tyrand, þane  
 has speryt at a cristine mañ  
 soroful: "quhat venis þu 655  
 þat þe wrechis sone dois now?"  
 & he cane answeze hym oñe ane:  
 "a grawe I mak to Iulyane."  
 as in þe story of sancte blase  
 of þis tyrand men wrytyn has. 660  
 of carnotense byschope albert,  
 þat wes a mañ of gret disert,  
 sais: "quhene þis tyrand mad repara  
 to þe cite of cesare,  
 of capodose in þe cunctre, 665  
 sancte blase hyme met, treuand þat he  
 suld þane ameis his felloñ wil,  
 cristine meñ þat he had til,  
 & of bere-bred mad hyme presand;  
 for vthyr wes nane in þe land. 670  
 bot for dedenþe þane Iulyane  
 tholst his presand nocht be tane,  
 he sad: "dispyt he dyd hym gret  
 þat til hyme [he] send sik met;  
 & for his bred he send hym hay, 675  
 & til hyme strutly cañ say:  
 "þe fud of bestis vnresonabile,  
 to mane til et nōcht delytabile,  
 þu has ws send; for-þi send we  
 sic-lyk fud aganyis to þe." 680  
 sancte blase answert but het,  
 & sad: "we haf send þe sic met  
 as oure-self has, þu sal trew,  
 þocht þu hay sendis ws now  
 quhare-of þi bestis þu feydis. 685  
 meñ se wele may þu god nocht dredys."  
 þane Iulyane, þat wes wrath,
656. deis now.      672. tholet.      676. can casy.



sic answer has mad rath:  
 "quhefi I haf wownyfi al pers,  
 þis cite hale I sal revers, 6  
 & mak It for to bere corne,  
 as mefi has sene hers beforne.  
 sa sal It dystroyt be,  
 þu, blase, in dyspyt of þe."  
 sancte blase had na noþir wane, 6  
 bot to þe kyrk þat nyct is gane,  
 to pray god hyme succure [to] send  
 & fra þe tyrand hyme defend,  
 þat til dystroy þe land has thret.  
 sa fast þat nyct he has gret, 7  
 þat ðne slepe he fel sene;  
 & a multytud of angelis has sene,  
 & in þe mydis of þai stand  
 a laydy far & auenand  
 In a trone wíth blyth wlt, 7  
 & sad to þame þat stud about:  
 "sancte mercure sone to me cal þe,  
 to reweng my sone & me,  
 & smertly dicht hyme for to sla  
 þone Iulyane apostata, 7  
 þat has sclanderyt myn sone & me  
 thru his pride & Iniquite!"  
 a lytil befor þat mercure,  
 þat wes knyct of gret honoure,  
 þis Iulyane for cristine fay 7  
 gert slay, þat in þe kirk þane lay.  
 sancte mercure þane ras hastely  
 at þe bydinge of þat laydy,  
 & his armys has hynt sone,  
 þat to kepe in þe kirk ware done, 7  
 & armyt hyme, & held his way  
 to þe ost quhare Iulyane lay,

- & did his dewoure worthely,  
 as hyme had bydine þat laydy.  
 þane waknyt blase, & tuk kepe 725  
 til þat he had sene in slepe,  
 & rase, & passit but delay  
 to þe grawe, quhare mercur lay,  
 & myssit his body; & he socht  
 his armis, & he fand [þame] nocht. 730  
 þane askyt he þe sacristane  
 quha þai armis a-way had tane.  
 "for suth, sad he, *sir*, I no wat;  
 bot here þai ware zystrewen lat,  
 quhar þay ware wont for to be 735  
 euir sene þai ware tacht to me."  
 sancte blase fra þat place com away.  
 & one þe morne, quhen it wes day,  
 he come & fand þare þe body  
 & spere & armis al bludy. 740  
 þane com a mañ in þat sythware,  
 quhen sancte blase þis saw þare,  
 & tald hyme, quhen Iulyane  
 In-to þe oste his rest had tane,  
 þar come sone a strang knyght, 745  
 horsyt & armyt wele at ryght,  
 & strak þe sted wíth spuris sa;  
 þane thru þe ost he cane ga,  
 & of al þe knyghtis thru þe stur,  
 til he come til þe emperoure, 750  
 & strak hyme in þe brest ryght  
 wíth a scharpe spere at al his myght,  
 þat he his hart clawe in twa,  
 & to þe erde bakwart gert ga.  
 quhene þis wes done, sa wanyst he 755  
 þat na mañ eftyr cuth hyme se.  
 þane Iulyane, þat wes but ded,

723. deworne.

726. had seme.

732. quha þat.

his neful tuk of his blud red,  
 & kyst It vpe agane the lyft,  
 sayand sic wordis of vnthryft :  
 "þu has oure-cummyne, of galylee,  
 I grant þu has oure-cummyne me."  
 with þai wordis, as worthy ware,  
 he deyt, & lefyt wes þare,  
 nocht put in erde, for al his mene.  
 & [men] of perce sone com þane,  
 & flew hyme, & his skine ham bare  
 to þar kyng; & he but mare  
 vndir his feit [it] layd but let,  
 quhene he in kingis seg wes sat.  
 to þis Iulyane wil nane pray,  
 na nane prayer for hyme may.  
 bot þe todir thre pray we  
 þat þai wil oure beld be;  
 & namely to þat Iulyane,  
 þat for gast has þe angel tane,  
 þat he for ws mak sic prayer  
 þat we may hafe gud herbry here,  
 & syne in hewine herbryt be.  
 Amen, Amen, parcheryte.

Fol. 178 a.

763. with þat.

## XXVI.—NYCHOLAS.



**T** is herde of sanctis sere,  
 þat scrut god til þai ware here,  
 þat for þar dedis eftyrwarde  
 he mad to þame hewinly rewarde;  
 bot mar did he for sanct nycholas 5  
 In þis warld til þat he wes;  
 & quhat þarele man war in sted,  
 be sey or land þat mystere had,  
 & had ferme hope in nicholas,  
 to be helpyne be his purches, 10  
 In his lyknes god wald apere  
 & gyf þame helpe in þare mystere;  
 In lyknes of þat haly mañ  
 god did sa mykil for hyme þane.  
 for-þi, deuocione to eke 15  
 of þame þat hym for heile wil sek,  
 I wil declare his story,  
 In haly wryt as It fand I.  
 sanct nicholas of þe cite  
 wes cytysane of patere, 20  
 & cumyne wes of noble kyne,  
 þat ay besy ware hewine to wyne.  
 ephyphanius his fadir was,  
 his modir plamyra but les;  
 þe quhilkis in flour of ȝouthede 25

1. The first letter is wanting.

sanct nicholas gat, as we rede,  
 & fra þine in chastyte  
 led þai ay þar lif, bath scho & he.  
 þe fyrst day þat nicholas  
 of his modir borne was 30  
 & in water to wesch lad syne,  
 \ [he] stud alane in þe bassyne  
 one his fet but helpe of mañ.  
 to wyrk myracle sa he begane.  
 & for to schaw þat he suld be 35  
 of abstinence, fra þan he  
 to suk bot anys one þe day  
 his modir pape wont wes ay;  
 na one fryday bot anys wald he  
 þe nowrys suk for ocht mycht be. 40  
 In his credil, or he cuth crepe,  
 þus he be-gane to god seke,  
 & held furth ay in þat trace.  
 sa wes he ful of godis grace.  
 Fol. 178 b. & fra he pasyt tendyr elde, 45  
 þat he cuth ga & hyme-self weld,  
 his abstinence ay ekit he,  
 al fleschly lustis for til fle,  
 & for to gang in hewynly way  
 he forsynt hyme, nycht & day; 50  
 & vthyr barnis wantones  
 lewynt ay, quhare-euir he wes.  
 his fadir þane, þat saw he wes  
 habil to cum to gret grace,  
 gert informe hyme besyly 55  
 In liberale hartis sutely  
 of grece in [-to þe] noble land,  
 quhare philosophy wes ryngand.  
 & quhene vtheris to playine ȝed,  
 \ as course askyt of ȝuthed, 60  
 28. þir lif.

þane wald he to þe kyrk hym sped,  
 godis word to here & red,  
 & þar-one wes besy ay,  
 & nobir in gammyne na in play.  
 & quhene þat his fadir wes ded 65  
 & his modir, he in þare sted  
 brukyt þare possessione,  
 þat þai hyme lewit in fusione.  
 þane he thochtful & besy was  
 hou he mycht sa gret riches 70  
 spend, bot nocht in lof of man,  
 bot of god. þane he be-gane  
 til helpe þe pure, þat ware nedy,  
 with met & drynk & herbry.

sa hapnyt þane percase, 75  
 his nytboure, þat mychtty was  
 & duelt nere quhare duelt he,  
 to fal in-[to] sic pouerte,  
 þat skantly had he þe lyf-lad;  
 3et þane thre douchteris he had, 80  
 & mary þame wald nan þane,  
 fra in pouerte fel þis man,  
 þo mani before of he parage  
 þame askyt in-to maryage.  
 þis poure man wmbethocht hyme 85  
 hou he his lyfing suld wyne  
 throu his douchteris; þare-for thocht he  
 to þe brodale send þaim al thre,  
 & of þe gud þai mycht wyne  
 led his lyf, þocht It ware syne; 90  
 fore þung þai ware & fare of face.  
 bot fra þis west sancte nicholas,  
 he had gret dule of þat myschefe,  
 & thocht he wald þame relefe,

fol. 179 a.

70. hou se.

& in þe wyndow fundyne has  
þis gold, he thankit god felsyt  
his heldast douchtyr þar alsw,  
he wedyt wele & worthely.  
bot ȝet sancte nicholas in hy  
a nobir nycht did as before  
with syk a sowme of gold ore  
& þane þis mafi but a-bad  
gret lowyng to god mad,  
& his opir douchtyr sone þan  
he maryt with a mychty mane  
he t[h]ocht to wak & besy be  
for til get knawlag, & to se  
quha It wes helpyt hyme sa.  
& ȝet sancte nicholas cane ta  
doubtles sa mykil gold as are,  
& lad It [þar] as dide he ayre,  
& his way syne cane fare,  
& left þe gold lyand þare.  
þane of þe noys of his fet  
he waknyt þane nocht fast cane  
& sone gat vpe & folouyt fast,  
& nicholas knev at þe last,  
& sent hyme for godis sak

& his gatis hame cane ga, 130  
 & bad hym nocht tel he dyd hym gud.  
 þane athyr one hame 3ed.  
 þane he his 3ongast douchtir wedit wel,  
 & hyme-self wele led Ilke dele  
 with al þe laf, & sa wele wrocht, 135  
 þat al his tyme he wantyt nocht.

sone eftyr hapnyt for to de  
 þe worthy byschope of mirre.  
 þane [bischapis] sere come to þat towne,  
 ol. 179 b. be-cause of þe eleccione 140  
 of a new byschape to ma.  
 & ymang othyr ane of þa  
 wes of sa gret autoryte,  
 þat þai wald do þat at bad he.  
 þis byschape þane of sic mycht 145  
 gret þe clergy wakk þat nycht  
 in abstinence, god to pray  
 þat þai mycht a gud man purway.  
 to þat bischope a voice can say  
 þat nycht befor þe day, 150  
 & bad hyme to þe kyrk dure gan in hy,  
 & þare behald besyly  
 til hym þat fyrst com, quhat he ware.  
 & 3et þe voice sad forthyrmare  
 þat nicholas suld be his name, 155  
 & bad swne he suld be tane,  
 & byschape mad of þat cite,  
 for þar-to worthiest wes he.  
 þe bischape [one] þe morne but hone,  
 as þe voice bad, has done. 160  
 þane nicholas come [hym] alane  
 to þe kirk dure; & hyme has tan  
 þe byschap, & his nam sperit has.



& he sad til hyme: "sir, nicholas."  
 þe byschape loyful þan brocht hym in hy  
 to þe place of þe clergy,  
 & sad: "lo, gud mene, þis is he  
 þat god wil here byschape be."  
 þane al consentyt þare-til,  
 & mad hyme byschape of a wil,  
 suppos he consentyt nocht,  
 bot gane-sad al þat he mocht.  
 & eftyr held þe sammyñ meknes  
 þat he had ore he byschap wes,  
 In thewis saddare þane wes he ere,  
 wakyr & in Ithand prayer,  
 his body waikly he fed,  
 & wyfyne company ay fled,  
 blyth in til admonestyng,  
 & awful in to chast[is]yng.

It is sad, þus nicholas  
 In þe consil of viceñ wes.  
 & þat tyme men hapnyt be  
 In gret þarele sted in þe se.  
 þai cryit þane: "nicholas, to god dere,  
 Fol, 180 a. gyf al be suth we of þe here,  
 send ws helpe þat þus ar sted!"  
 & vnese þis sad þai had,  
 quhene ane in his lyknes  
 aperit to þam þat sa red was,  
 ganand dry fwt one þe se,  
 & sad to þame: "þe callit one me;"  
 þane, þame to helpe, or he fane,  
 þe schipe be þe sterne has tane.  
 þane cesit þe storme sa bald,  
 & þai to land come, as þai wald;  
 & til his kyrk ȝed but abad,  
 to thank hyme at þam helpit had.

& alsone as þai hyme se,  
 but *kennyng* fand: "þone is he," 200  
 & sad: "*sir*, ȝe sawit ws now,  
 þare-for lowing we gyf god & ȝou."  
 & sad he: "*soʒnis*, thank[is] me *nocht*,  
 bot thankis god þat al has wrocht,  
 & ȝoure ferme treutht & his *mercy*; 205  
 for na lowing þare-of ask I."

Eftyr sowne hapnyt to be  
 a gret *hungir* in þat cunttre,  
 þat wes sa fel & sa angry,  
 þat vnese mycht mefi get to by. 210  
 þe byschape þan god can pray  
 þis to remed. & he herd say  
 þat in þe hawine schipis gret  
 ware arywit, chargit with quhet,  
 be tempest þat þam ydyr brocht. 215  
 & he to þame sone has socht,  
 to þere folk þat sa cane fale.  
 þane askit he þame to sel vitale,  
 a hundre medreiis at þe lest  
 of ilke schipe at his request. 220  
 sad þai: "*fadir*, we dare *nocht*  
 þis quhet sel we here brocht,  
 for of *constantyne* in þe cite  
 to þe *emperoure* garner mōn we,  
 & gyf cunt redy be tale 225  
 of *mesuris* of þis quhet hale."  
 þane swetly to þam can he pray:  
 "dere *soʒnis*, do as I ȝu say!  
 for I hicht ȝou in suthfastnes,  
 of god ȝe sal haf na les 230  
 of quhet a corne þan nov haf ȝe.  
 cum quhare ȝe sal dischargit be."  
 þane his request can þai fulfil,

for þai mycht nochȝt sa na hyme til.  
 & þis done, þai sailyt but bad  
 quhare-to þare tryst wes mad,  
 & þare þe quhet deliuerȝt hale  
 in quantyte, mesur & tale,  
 þat þai at alysandir had tane.  
 þare-of þai vonderyt Ilkane,  
 & þis merwale tald in hy  
 til al þat þare ware opynly,  
 þat god he his seruand had done.  
 & þe byschepe þe quhet alsone  
 wysely has departyt þane,  
 eftyr as nedyt ilke mane,  
 þat þai twa ȝere had of þat quhet  
 ynuch til sed & til ete.  
 & naw suld ferly one þis,  
 for til ws be crist hycht is:  
 "quha-sa trewis in-to me,  
 sik wark as I do, do sal he."

[I]n þe land quhare sancte nicholas  
 wes byschape, ald custum wes  
 of ful folk [þat] þare dwelland ware,  
 for til honoure mawmentis ser,  
 & namly þe ymag of dyane,  
 In quhais worschipe carlis had tan  
 a mekil tre with brānchis brad,  
 & syndry ritis vndir mad  
 as of *yapazn*[i]s custummance  
 til et, drink, syng, & dance.  
 bot þe byschope ger[t] lat be  
 þat fals custum, & als þe tre  
 maugre þaris gert strik in twa.  
 & þare-of wes þe fend ful wa,  
 & thocht to rewengit be

261. *yapazns* and.

of þe byschope. for-þi mad he  
 ane oymment, þat diatofi hicht,  
 þat watir & stane to bryn had mycht, 270  
 & hyme transfourmyt, ore he fane,  
 In lyknes of a ȝung womane  
 semand relygiouse fore to be ;  
 & in a skaf a-pone þe se  
 sayland, has met men, þat bone wes 275  
 for to sek to sancte nicholas.  
 "I pray ȝu," sad scho, "in mynd haf ȝe,  
 gyf it nocht noyus to ȝu be,  
 my lytil gyft of þis oymment  
 Fol. 181 a. ȝe tak wiþ ȝow, & myne entent 280  
 þar-wiþ fulfil, as cumyne ar ȝe  
 to þe cite of myrre ;  
 þat is, þat ȝe ðyne gere be al  
 þe wallis of þe byschapis hal."  
 "ȝa," sad þai sone þare-til, 285  
 myskenand hyre or hyr wil.  
 a lytil schepe sone haf þai sene  
 chargit of meñ honest & clene.  
 amang þam þane þar ane wes  
 in althing lyk to nicholas, 290  
 þat one þame callyt, & askit quhat scho  
 [þat] wiþ þame spak, had brocht þam to.  
 quod þai: "scho has brocht  
 a boyst of oyle, & ellis nocht,"  
 & at scho to þame sad, tald þai. 295  
 & to þame swetly can he say :  
 "It is þe felone fand dyane,  
 fra quham ȝe haf þat oyle tane ;  
 & to proue þat it sa be,  
 cast it owt in þe se !" 300  
 & has he bad, sa haf þai done ;  
 & It a fyre mad alsone,

þat broynt þe watir, & lo rasyt.  
 þane warþ þe schipmen rycht abaysit,  
 sic wondir quhen þai se, 3  
 as fyre a-gane kynd bryne þe se.  
 wiþ þat þe schipe, þai saw þare,  
 wanyst a-way, þa ne wist quhare.  
 bot sa þai sailyt furth, & land has sene,  
 & hawynit, quhare þai wald haf bene, 3  
 & na duelling mad in ony place,  
 til þai come to sancte nicholas,  
 as before a-wouyt had þai.  
 þane sawmyne til hyme can þai say :  
 "sir, of oure lyf we thank þe hale," 3  
 & tald hyme þane al þe tale,  
 one þe sey quhow þame tyd,  
 & quhat merakil he þam kyd,  
 & sawyt þame quhen þai nere schent  
 warþ be þe fende & his buschment; 3  
 "þare-of lowyng we zeld þe here,  
 for þu art godis seruand dere."  
 quhene þe byschope herd þis talde,  
 thang to al-mychtty god he zaulde,  
 Fol. 181 b. þane bad he þir mefi rychtyse be, 3  
 & send þame blyth to þare cunctre.

[S]one cane sume folk assay  
 of rome þe emperoure to verray ;  
 & sic were to gere stanchit be,  
 þe emperoure send princis thre, 3  
 vrsum, apolynefi, and ane  
 of þay men callit negociane.  
 worthy princis, al thre  
 has mad þam bofi to pas þe se.  
 & as þir folk warþ sayland best, 3  
 þar fel one þame a gret tempest,  
 þat draf þam to adryak,

for̃ ony defence þai cuth mak.  
 & quhene þus It hapnyt wes,  
 & It had hard sancte nicholas,  
 he ȝed to þame, & to rehet  
 he callit þam blythly to þe met,  
 In hope þat þai suld gere men lewe  
 In-to þe land to stele ore refe.

340

& as he best chere had mad  
 to þer meñ he with hyme had,  
 þe consul of þe land þat tyme,  
 for̃ gyft corrupyt & wynnyne,  
 thre sakles knyghttis had gert ta,  
 & bad meñ suld sonē þam sla.  
 & quhen sancte nicholas þis herd,  
 with þire thre princis furth he ferd,  
 & one he come to þe sted,  
 quhare þe knyghttis suld thol ded,

345

& fand þame bundyn al thre,  
 to be hedyt set one kne,  
 & þe basare with scharpe brand.  
 bot he hyme sowne gat be þe hand,  
 & smertly has It fra hym tane,  
 & þam losyt, or he fane,  
 & ȝed with þame to þe pretore.  
 & þocht þe ȝet wes before  
 sparyt, with strinth he enterit In.

350

& þe consul a-gane hyme  
 rase, & hailist hym honorabli.

355

he sad a-gane dyspytuisly:  
 "brekare of law, þu godis fa,  
 þat wranguisly wald men sla,  
 hou durst þu, wrech, sa mak þe  
 In our̃ vysag for̃ to se?"

360

he held hyme þan stil ay,  
 & tholyt it [þat] he wald say.

370

350. & band men.

- Fol. 182 a. & quhene he had flytyn his fil,  
 & saw þe consul hald hyme stil,  
 soberyit hym, & at þe request 375  
 of þe princis, þat ware honest,  
 he for-gef his mâtalent  
 til hyme, þat wes sa penitent.  
 þai princis þan had his blyssine  
 tane mekly, ore þai wald fyne, 380  
 & to þe emperoure come agane,  
 þare nedis sped, & na man slane,  
 þat þame resawit t[h]ankfully.  
 & sum mene þare-at had inwy,  
 þat to þe emperoure þame wreyt 385  
 fellows[l]y, & one þame leyt,  
 sayand: "þai part had al thre  
 of crime of ourt maieste."  
 þane quhen þe emperoure þis herd,  
 as wod of wit nere he ferd, 390  
 & but knowlag of cause or profe  
 quhet[h]yr it wes [les] ore it wes suth,  
 he gert sone thryng þam in presone,  
 & bad þat at nycht but ransone  
 þai suld be slane but mare delay. 395  
 þis quhen þe gylere herd say,  
 he come to þam, þat in merknes  
 lay, & in stokis bundyne wes,  
 & sad: "allace quhat haf ȝe done  
 þat but dome mon de sa sone?" 400  
 þan to þame he cane discouer  
 þat to him sad þe emperoure.  
 fra þis þai hard, þai mad care,  
 & wrang handis, & gret rycht sare,  
 as men of helpe þat hope had nan. 405  
 þane hyme vmthocht negociane  
 one quhat wis sancte nicholas

- þai thre men, þat to ded demyt was,  
 deliueryt, & brocht fre away.  
 fore-þi his falouys he gert pray 410  
 to sancte nicholas, þat he  
 intercessoure for þame wald be,  
 þat god wald saufe þam in þat ned  
 fra du[l]ful ded, þat þai can dred,  
 & mad þare increly prayere. 415  
 & sancte nicholas cane apere  
 to þe emperoure constantyne  
 Col. 182 b. þat nycht in slepe, & sad hyme syne :  
 — “quhy gert þu 3one princis ta  
 wranguisly, & wald þame sla, 420  
 wykit mañ! ryse, & byd þat þai  
 be fre deliuerit, to pas þare way.  
 & gyf þu ne dois, I sal requere  
 god a-gane þe to gere stere  
 fellone batal, & sal sone fal, 425  
 & met be to bestis al.”  
 þe emperoure sad : “quhat art þu,  
 sa hardy þat durst here cum now  
 in my p[a]lace to manauce me  
 þis tyme of nycht?” þane sad he : 430  
 “for-suth, nicholas is myñ name,  
 & byschape alsa is at hame  
 of myrre, þe gud cite,  
 þat here [þ]is warnyng makis þe.”  
 eftyr þat he aperyt in hy 435  
 to þe prefet, quhare he can ly,  
 & sad : “wykyt mañ! ware na woud,  
 quhy has þu for þis worldis gud,  
 to felone ded of innocent  
 conspyrit, & gyfine þi consent? 440  
 ryse sone, & se þai losyt be!  
 & gyf þu ne dois, I warne þe,



wormys of þi body sal spryng,  
 & to schameful ded þe bryng,  
 þat al þi menze hal sal se,  
 & syne al þai distroyt be."  
 þane sad he: "quhat art þu þus  
 Is cumyne here to mannaunce ws  
 þis tyme of nycht in oure palace?"  
 þane answert hym sancte nicholas:  
 "wyt þu me byschope for to be  
 of þe gud cite of myrre;  
 & bot þu do as I þe say,  
 I sal pas now but delay,  
 & to þe emperoure sal tel  
 þou þu, as tratoure fers & fel,  
 fore gredyines in þi cunctre,  
 slais lele, & lattis thefis be,  
 & peruertis lele Iugment  
 a-gane þe emperouris entent."  
 þane sad þe emperoure [&] ēpertus:  
 "haly fadir, rew of ws,

Fol. 183 a. & 3one meñ fre we sal þe gyfe,  
 & fra þis day neuir man grewe,  
 þat þi helpe askis nycht ore day."  
 with þat he wanyst soñ away,  
 & abaysyt lewyte þe emperoure.  
 & one þe morne, quhene it wes day,  
 athyr of þame cane vthyr say,  
 quhat vysione þai had sene.  
 þane ordanyt þai þam betwene  
 þa innocentis to lat pas fre,  
 & sone send eftyre þame thre,  
 & speryt be quhat sorcery,  
 þai þame trawalyt ferlyfully  
 þat nicht in slepe. & þai sad, nay,  
 þat sorcery nane cuth þai,

454. þu sal.

na cause mad *nocht* for to de,  
*pocht* meñ one þame lykyt to le. 480

þe emperoure þam franyt þane,  
 gyf euir þai had sene sik mane  
 þat meñ callit sancte nicholas,  
 & als wes byschape of þe place  
 of myrre. & þane al þai thre, 485

quhen þai hard þis name nemmyt be,  
 hevyt þar handis to þe hewyne,  
 -& lowyt god *with* blyth stewyne,  
 & prayt god, for his gret grace  
 & þe meryt of sancte nicholas, 490  
 to sawe þame sa hard stad.

þane, quhen þe emperoure speryt had  
 of þat byschape hale þe lyf  
 & his meraklis, þat ware ryf,  
 & þai haf tald hyme, he can say: 495

“passis one quytly away,  
 & lovis god & sancte nicholas,  
 þat has þou helpyne of his grace!  
 of oure Iowelys als tak ȝe,  
 & berys hyme, & sais þat he 500

set me nomare in sic effray,  
 bot for me & myne empyre pray!”  
 þane sowne þai princis thre  
 socht to þe cite of myrre,  
 & *with* þe byschape sone can met, 505

& mekly knelyt til his fet,  
 & sad: “suthly, *sir*, we kene now  
 þat haly seruand to god art þu,  
 & honouris hyme, & lufis bath;”  
*with* þat þai tald hyme al þe wath, 510

ol. 183 *h.* hou þai war put in-[to] presone,  
 & slane suld haf bene but ransone,  
 & hou þat to þe emperoure  
 he aperyt and þe ēperture,

"& þame in slepe sa fleyt he,  
 þat deliucryt be hyme are we;  
 & bad vs pray þou for his sak  
 3e wald of þire Iowelis tak,  
 & for hyme pray & for his landis."  
 þe byscepe þane hewit his handis,  
 & thankit god of his gud dede,  
 þat wil his seruandis gyf sic med.  
 & syne þere mefi infourmyt he  
 in laute, treuth and cheryte,  
 & bad þame thank god, & hym nocht,  
 þat he sic meraklis for hym wrocht,  
 & gef þam sene his benysone.  
 & þai to pas has mad þame bone.  
 god ferlyful is in his sanctis,  
 þat blyssis þam & in þam blissit is,  
 & suthly blissit in sanct nicholas,  
 to quham he gef sa gret grace,  
 & sa gret vertu in hyme wrocht,  
 þat it ware wondir to be thocht,  
 þat, þo he in his byschepryk  
 dwelland wes quyk & body-lyk,  
 quhare ony ware herd sted on land or se,  
 traland thru hym to helpyn be,  
 & wald dewotly til hym pray  
 to helpe þame in sic effray,  
 In sic forme god wald aperi,  
 & succure þame in þat mystere.  
 for-þi to god be Ioy lestand,  
 þat sa rewardis his serwand;  
 & blyssit be he þat sa wel dyd,  
 þat god sic werkis for hym kyd.

syne hapnyt It eftirward,  
 quhen god hyme 3eld wald mare reward,

- þat he in siknes sa cafi fal,  
 þat his strinthis falȝet al. 550  
 & quhene he had *persawying*  
 þat it sa nere was his endyng,  
 l. 184 a. ful increly þane cane he pray  
 to god & psalmis al-sa sa.  
 & quhene he for his sone had bene 555  
 In prayere lang, þan has he sene  
 angelis come; & he but bad  
 bowit þe hewid, & syne he mad  
 þe takyne of þe croice verray,  
 & syne þe thretyd psalme can say 560  
 til [to] þe vers *cummyne* was he  
 "In manus tuas Domine,"  
 & *with* þat tuk þe sacrament  
 of godis body in gud entent,  
 & blissit his brethyr & ȝald þe gest. 565  
 þe angelis þan his sawle in hast,  
 þat þare aperyt, in handis has tane,  
 & had til hewyne, or þai fane,  
 eftyr godis byrth, as trew we,  
 thre hundir ȝere fourty & thre. 570  
 þare wes hard a ferly thyng,  
 þat angelis hey in hewine can syng.  
 þe clergy þan mad dule & care,  
 as men þat dissolat lewit ware.  
 ȝet lewyȝ þai nocht for-þi, 575  
 bot hyme enteryt worthely,  
 quhare at his hewid oyl rycht clere  
 sprang, & for seknes sere  
 gaf hop & but; & at his fet  
 sprank a wel of watir swet; 580  
 & of his body oyle cane spryng,  
 þat helpful wes til al sare thing.  
 & til his kyrk succedyȝ þane  
 in word & wark a worthy mañ,

quham syne wikyt mefi for inwy  
 fra his seg put falsely;  
 & þane þe oyle cesit to spring,  
 til þai þe byschop [hame] cafi bryng.  
 þane þare It sprang as it did ere.  
 & lang tyme eftyre with gret were,  
 þe turkis thru iniquite  
 distroyt þe towne of myrre.  
 þane eftyre þis þare come in hy  
 knychts of barre wele fourty,  
 & fand ȝet in þe gret cite  
 foure ald monkis, þat let þam se  
 þe towme quhare-in sancte nicholas  
 wes lad þe tyme he ded was.  
 þe knychts opnyt þe towme, & fand  
 þe banys vare in oyle fletand.  
 þane gert þai [þame] with þame be  
 borne to þe towne of barre  
 In gret worschipe, quhare þai are,  
 & hele & helpe gyfis til al sare.  
 & mad wes þe translacion  
 of cristis incarnacione  
 a thousand auchty ȝere & sewine.  
 fore-þi be Ioy to god of hewyne.

Fol. 184 b.

ande eftyre þat sancte nicholas  
 to þis world ded wes,  
 hou god had hyme in dante,  
 be merwalis sere, þafi schawit he.  
 of quhilkis ane here will I tel,  
 hou til a prioure þat It besel  
 of sancte crucis kyrk but dout,  
 þat þan as now wes vndirlout  
 to þe abbay of cheryte,  
 in worschipe of oure lady fre.

589. þane þane.

595. gat cite.

- quhen wyse clerkis & dewot  
 had mad þe story & þe note 620  
 of þis crys þat was mychty,  
 It wes ful fare spred soñ in hy,  
 & songyne & sad in mony place  
 in honour of god & nicholas.  
 þe dewot brethyr þane in hy 625  
 of sancte crocis priory  
 þat story fane wald haf oysit,  
 sene nane wes [þat] It refusyt;  
 bot ȝet durst þai nocht do It,  
 fore dout þat þare prioure suld wit. 630  
 þare-for mekly þai can hym pray  
 þat he wald lewe þam to say  
 þe story of sancte nicholas,  
 þat oure-alquhare oysyt was.  
 bot sc[h]ort answer to þam mad he, 635  
 & sad, it suld nocht oysit be,  
 fore he wald nocht in his kyrk  
 þat þai sic nowelry suld wirk,  
 bot bad þame do as þai did are.  
 & as for þane þai gat nomare. 640  
 þane þai ourdraf & held þam stil,  
 In hope ȝet to wyne his wil.  
 185 a. sone eftyr a-nothyr day  
 þai come & cane hyme mekly pray  
 þat he wald lewe þame to syng 645  
 In honour & in lowyng  
 of sancte nicholas þat story.  
 & he answert angrely,  
 with wordis of reprove, þa[t] þai  
 suld neuir lewe haf It to say, 650  
 & blamyt þame for þai war thray,  
 & bad þame one þare gettis ga,  
 sayand, he wald be na way  
 ony new story thole þam say,

þat þan befar lykare ware to be  
 warldly sang and vanyte  
 þane thing þat suld deuocione  
 Inbryng or ȝet contricione.  
 & þarfor let he þam wele wit  
 þat in his kirk suld neuir It  
 be oysit, for ocht [þat] mycht be.  
 & quhene his brethyr þis can se,  
 anoyt [þai] ware, & held þame stil,  
 for þai mycht do nomare þare-til  
 sone eftyr hapnyt to be  
 of sancte nicholas þe solemnpnite,  
 quhen al þe cunctre dewotly  
 sad or sang his new story.  
 & þire brethir dises cane haf,  
 þat þai no durst do as did þe lafe,  
 bot þe story til al commown  
 þai sang with deuocione,  
 of ewinsang, & eftyr syne,  
 in houre of mydnycht & matyne.  
 & quhen þai matynis had dofi,  
 agane þai went to slepe alsone,  
 as to þare estat afferyt,  
 & to þare reule alsa aperyt.  
 & þare prioure ymange þe lafe,  
 þat wend gud rest for til haf,  
 apone his bed mad hyme to ly.  
 & sone aperyt rycht mychtfully  
 & in gret wreth sancte nicholas,  
 & speryt quhy he sa hardy was  
 to let his brethyr to þat day  
 his story for to syng or say;  
 & as in gret wrecht, but mare  
 he hynt þe prioure be þe hare,  
 & rukyt hyme of his bed in hy,

Fol. 185 b.

& traylyt hyme ful angrely 690  
 our al þe floure here & þare,  
 gyfand hyme mony dintis sare,  
 syngand þis antemê distinctly  
 ay noyt to noyt til hyme sadly  
 al out "o pastor eterne." 695  
 & *with* þat ay dīgnand was he  
 þe sad prioure *with* handis sare,  
 þat mycht nocht do bot reufully rare,  
 criand ay mercy ful fast.  
 til al his brethyre at þe last 700  
 of slepe waknyt, quhare þai lay.  
 þai ware set in sic effray  
 quhen þare prioure sa roydly  
 þai hard rare & sa pytusly.  
 þan past þai fast, quha best mycht sped, 705  
 til hyme, þat sted wes in þat ned,  
 & fand þai hyme ded nere-hand,  
 & nobir mycht sterc fut na hand.  
 þane had þai ferly of sic fare,  
 & askyt hym quha brocht hym þare. 710  
 bot he wes set in sic effray,  
 þat he had na word to say,  
 bot lay stil, as he ware ded.  
 þane tuk þai hym vpe of þe sted,  
 & one his bed lad hym softly. 715  
 þare a lange tyme he can ly  
 In langoure, & of hele in were;  
 bot at þe last, be [þe] prayere  
 of sancte nicholas, þat was þan  
 wele rewengit of þat man, 720  
 god rewyt of hyme & gef hym hele.  
 þane cane he til his breþir mele:  
 "lo, breþir, be-hald and se  
 hou sancte nicholas has me  
 fore my dure hart nere-hand slan, 725



Fol. 186 a.

& put me in his mekil payne,  
 be-cause I wald thole þou na way  
 his new story syng na say.  
 bot now I pray þou increly,  
 þat ȝe wil oysit dewotly  
 fra hyne furth, & ensawpil ta  
 of me in hart to be nocht thra  
 worschipe and honoure to do  
 to god & al his halowis to."  
 & had I toyme here-one to dwel,  
 mony ferly cuth I tel,  
 þat god wrocht for sancte nicholas  
 for mony man in syndry place;  
 bot I haf ado ellis quhare,  
 for-þi I byd here no langare,

bot, had I lasare & space,  
 I wald tel hou sancte nicholas  
 merwalis wrocht eftyr his disces,  
 þat wondirful & mony wes.  
 bot, þocht I lasare now haf nane,  
 I sal ȝet byd, til tel ane  
 of þe gret merwalis þat he dyd,  
 þat now is in þe world wele kyd.  
 It befel, as we red,  
 a cristine man to haf sic ned  
 of warldis gud, þat nere he  
 In poynt wes disparityt to be.  
 for at cristine men he socht  
 to get helpe, bot he gat nocht.  
 for-þi til a Iow is he gane,  
 & at hym consel has he tane,  
 & sa fere his complaynt mad,  
 þat þe Iow of hym pyte had,  
 & sad: "frend, mycht I þe lewe,  
 myn wil ware gud þe to relewe

- with* creance, quhare-*with* þu  
*mycht* help þe, gyf I *mycht* trew  
 þat þu as lele man wald quyt me  
 þe gud þat I suld creance þe."  
 þane cane he to þe Iow say: 765  
 "sir, purte me in sic assay  
 has set þat na man wil for me  
 borcht, na detoure noþir be.  
 bot wald þu in þis place  
 for me tak borch sancte nicholas? 770  
 for to þe one his autere  
 þe gret ath sal I swere,  
 þat I sal leyly pay to þe  
 þe gud þat þu sal lene to me."  
 til hyme can þe Iow þan say: 775  
 L. 186 b. "of nicholas I haf hard ay  
 gret [&] ferlyful bouste;  
 for-þi til hyme & to þe  
 I wil assur in þis ded,  
 sene þat I se þe haf sic nede, 780  
 & hyme to borcht tak for myn gud."  
*with* þis þai one sammyne ȝud  
 to sancte nicholas oratore,  
 til þai his autere come before,  
 quhare þat cristine man tuk in hy 785  
 þe ymag þare tresonably,  
 & þare-one swere but mare delay,  
 þat he suld treuly til hym pay  
 þe gud he lent hym in þat place,  
 & in borch drew sancte nicholas. 790  
 þe Iow þare-of held hym content,  
 & a gret sowme þe cristine lent,  
 one certane cunnand hym to pay  
 his gud a-gane at certane day.  
 þe fals man þe gud has tane 795  
 In þis wyse, & one is gane.

& þar-wiþ warnyst [he] hym sa  
 þat of a penny he mad twa,  
 & ekyt þus þis warldis gud,  
 & þat lykine it wiþ hym stud. 8  
 & quhen þe certane tyme wes cumyn  
 to quyt þat he of lang had wonnyn,  
 þe Iow askit, as wald lawte,  
 þe gud agane to payt be.  
 bot þane þe cristine man vnwise, 8  
 blyndyt threu gret cowatise,  
 nyt his deþ al wtrely.  
 þare-of þe Iow had gret ferly;  
 & gert cal hyme in Iugment,  
 to þrowe his lane þat he lent. 8  
 þe fals mafi þan hyme vmthocht  
 þe Iow hou he begil mocht,  
 & mad a staf, þocht it wes syne,  
 lang & gret, & a hole withiñ,  
 & eke It put of quantyte, 8  
 þat fra þe Iow borouyt had he.  
 & quhen þe day cumyne wes nere,  
 þat he in Iugment suld apere,  
 he tuk þat staf & wiþ hym brocht,  
 as he of gold þat na-thing thocht, 8  
 & enteryt sa in Iugment,  
 Fol. 187 a. as wilful mane, in Il entent.  
 & quhene þe Iou had tald his tale,  
 þe wykit man it nyt al hale,  
 þat he euir ony gud hyme lent. 8  
 bo[t] for þe Iow þane his entent  
 nocht mycht þrowe, þe Iug þane  
 þe athe gaf to þe cristine mane,  
 til a-quit hyme þat he nocht tuke,  
 be his ath apoñ a buke. 8  
 & quhene he þe ath suld swere,  
 802. to quht. 807. ded. 826. be for.

þe staf þat he in hand cuth beræ,  
 he be-tacht to þe Iow to kepe,  
 & suore hyme, mane is il to eke,  
 þat he mare gold til hym̃ tacht 835  
 þane before til hyme acht.  
 þe Iow þane persawyt nocht  
 þe falset þat þis man wrocht.  
 þe quhilk, fra he mansuorfi hym had,  
 tuk his staf & mad na bad, 840  
 & fane wes þat he had swa  
 begylyt þe Iow, þat wes wa,  
 & sad: "quhy has þu, sancte nicholas,  
 begylyt me in þus wyis,  
 quhen for my gud I borch tuk þe? 845  
 þare-for, bot þu reweng me  
 of hyme þat me begylyt now,  
 fra þis day sal I neur trew  
 þe meraklis þat men sais of þe,  
 na with þi god þu mychtty be." 850  
 ane as þis fals man ham can ga,  
 sic wil of slepe hyme can ta  
 þat in þe mydis of þe way  
 nedlyngis to slepe he dofi lay.  
 & oure hyme, þat sa can ly, 855  
 a cart, chargyt rycht hewy,  
 maugre þe mefi oure hym drawe,  
 þat slew hyme self & brak his staf,  
 & of It schot þe gold sone.  
 þane ydyr rane mony but ony hone, 860  
 þat of þis case wonderit fast;  
 & ȝet þe Iow wes nocht þe last  
 & saw his gold hale vnhyd.  
 þane sone þe Iuge can hyme byd  
 tak his gold. bot he wald nocht; 865  
 sa mykil pyte þane hyme thocht  
 of þat catyfe þat lay dede

of lyf & saule in þat stede.  
 þane sad þe Iow: "sanct̃ nicholas,  
 þat her þi powar̃ wele kithit has, 870  
 & as lele borcht freit has þe,  
 & þe suth mad knawine be,  
 pray to god þis mañ now  
 be resuscit; & I sal trew  
 In suthfast god & haly kirk, 875  
 þat for þe wil sic werkis wyrk."  
 & quhen he þis request [had] mad,  
 he þat was ded rase but bad,  
 & lowit god of his gret grace,  
 & syne eftyr sanct̃ nicholas, 880  
 at quhais prayer̃ god hym lent  
 lynt & space hyme to repent,  
 & his falset confessit al,  
 hou he had done, to gret & smal.  
 & þus þe Iow gud cristine mane 885  
 be-come, & al his gudis þane  
 for cristis sak delt away,  
 & led gud lyf til his enday.

aȝe vthyre tale ȝet wil I tel  
 of a Iou hou it befel, 890  
 þat of sanct nicholas has sene  
 sa mony wondris wrocht but weȝ  
 for þame þat op̃ire ware sek or sare,  
 In watir or land, othyre-quhare.  
 ane ymag of hyme gert he mak, 895  
 & in his In syne for his sak  
 gert set in-to [a] priwe place.  
 & quhen hyme hapnit per-case,  
 þat he fra hame othyre ere ȝud,  
 he wald til hyme be-tak his gud, 900  
 & þane, quhen he ȝed his way,

- lyk sic wordis wald he say :  
 "lo, nicholas, I þe betak  
 here al my gud to ward & wak,  
 for I wat þu kepe It may 905  
 fra al Il bath *nicht* & day.  
 for-þi I wil þu wit, gyf I  
 myse ocht of It, þu sal It by  
 one þi body dere Inuch  
*wit* wandis, þat are scharp & tucht." 910  
 & lang tyme þis þe Iou ded,  
 'ol. 188 a. til one a tyme it betyde  
 hyme pas *wit* his chafare  
 fra hame; & thefis þare  
 come, & al his gud has tane, 915  
 outane þe ymag hym alane.  
 & quhen þe Iou ham wes cumyne,  
 & fand his gudis a-way nummyne,  
 to þe ymag cane he say :  
 "quhy is my gud þus away, 920  
 þat in þemsel I þe lefte,  
 & let þe wit þu suld be befte,  
 & þu it tholit a-way be tane?"  
 þar-for þe ymag, or he fane,  
*wit* wandis dang felloun[ly]. 925  
 & in þe sammyn tym tyd ferly  
 to þa thefis þe gud stal,  
 departand it ymang þame al.  
 sancte nicholas to þame aperyt  
 bla & bludy, & at þam speryt 930  
 quhy suld he sa be dycht  
 for þare mysded & þar plicht,  
 & hyme vnhelyt & sad þam to :  
 "hou mykil is wrocht me, lo!  
 & þus demaynyt, as se 3e now, 935  
 for gud þat 3e tuk fra þe Iou,
930. & þat þam.

& þus as 3e se me has beft,  
 & na hale hyd one me left!  
 for-þi, treuly, bot 3e but hone  
 amend þe skath [þat] 3e haf done  
 to þe Iou, & hyme restore  
 þe gud 3e tuk fra hyme befor,  
 I sal pray god þat 3e sal be  
 sone hangyt one [a] galou tre."  
 þane speryt þai quhat he wes.  
 sad he: "I ame nicholas,  
 byschape quhylum, *seruand of crist*,  
 & at his bares is my bewyst."  
 quhene þai þis had herd & sene,  
 abaysit þai ware al-bedene,  
 & hyme requeryt for þame to pray,  
 & hecht þat þai suld but delay  
 amend þe myse [þat] þai had done.  
 þane wanyt he away sone,  
 & þai þe gud a-gane 3ald  
 to þe Iou, & hyme taulde

Fol. 188 b.

hou þai his gudis sa stal,  
 & ymang þame delt it al,  
 & hou sancte nicholas de bare  
 to þame come in þat sythwaræ,  
 —& hou he bludy wes & bla,  
 & quhat he sad til þame alsa.  
 þe Iou for mercy þan þai crawe,  
 & he þan gladly þame for-gawe;  
 & þai forhicht mare to steile,  
 [&] become gud men and lele.  
 þane þe Iow ryf has mad  
 þis merakle, & but bad  
 wes baptist, & fra þane  
 led thankful lyf to god & man.

a gud man quhylum [had] a scolere

- [to] sofi, þat þan cane lettir lere;  
 & þis man for his sownis sak  
 euir-ilke ȝere a fest wald mak  
 In honoure of sanct nicholas 975  
 til al scoleris þat nere hym was.  
 sa one a tyme he gert purway  
 a-pone sancte nicholas day  
 a mangery with glad chere,  
 & til It callit he frendis sere. 980  
 & as þai set ware to þe met,  
 þe fend, oure fay, come to þe ȝet  
 In lyknes of a palmere,  
 & callit fast one þe portere,  
 & prayt hym to þe lord to ga, 985  
 & ask hyme met. & he did sa.  
 þane his sone, þat befor hym stud,  
 he send til hyme with plesand fud.  
 bot, or he to þe ȝet wes cumyne,  
 a-way þe feynd his gat has numyn. 990  
 & þe chyld hyme folouyt fast;  
 sa he abad hyme at þe last  
 at a get sadlis, & he hym hynt,  
 & weryt hyme or he stynt.  
 þane þis auenture, þat befel, 995  
 a man til his fadir can tel;  
 & he with gret dowle & wa  
 to þe ded cors sone can ga,  
 & brocht it hame but abad,  
 & in his chawmer it lad, 1000  
 & for dole lud can rare,  
 fol. 189 a. & of his hed rugyt þe hare,  
 & gret, þat pyte wes to se,  
 & "was" oft sad, "wa is me,  
 dere sowne, for þis soroful cace! 1005  
 bot quhou has þu, sancte nicholas,  
 quyt me þe honoure at I dyd



for hyme, þat þis case it tyd,  
 & sic reward has mad to me  
 for þe gret worschipe I did þe!"  
 & quhen he chyd a quhil had fast  
 with sancte nicholas, at þe last  
 þe child his hevid becuth to stere,  
 & sone rase vpe hale & fere,  
 & lang tyme lifyt, & gudman was,  
 & ay seruit sancte nicholas;  
 & sa did als his fadir ay  
 for þis merwal til his ded day.

It was anys a mychty mafi  
 þat mykil worldis gudis wane,  
 & had na barne with his wyf,  
 to bruk his land eftir his lyf;  
 for-þi he prayt sancte nicholas  
 ful increly to purchas  
 sic grace of god at he mycht haf  
 opir a madyne-barne or a knaf,  
 to bruk his land & be his are;  
 for barne to get he had dispare.  
 & to sancte nicholas he mad  
 a wow, gyf he a knaf-chyld had,  
 þat he a colpe of gold fulfyne  
 he suld gere mak, & brynge hym syne  
 sancte nicholas to þine altere,  
 fra þat his soñ mycht ocht hym stere.  
 þane sa wrocht sancte nicholas  
 þat til hyme soñ borne þar was  
 a knaf-chyld at dewyse,  
 þat wox & worth rycht wyse.  
 & quhen he come til eld parfyt,  
 his fadir thocht he wes quyt  
 of þe wou he mad sanct nicholas,  
 thru quham [god] had lend hym þat grace,

& a fare cowpe gert mak.  
 þe quhilk til hyme empleysit sa,  
 þat he wald na-wyse it forga, 1045  
 bot til his oyse apply[i]t It—  
 Col. 189 b. sa was he blyndit in his wit—  
 & bad ane vthyr mad suld be  
 to haf *with hym* ourē þe se.  
 quhen þat wes done, he mad *hym* *zare* 1050  
 to sancte nicholas to fare,  
 & his sowne *with hyme* *can* ta,  
 & þire cowpis bath alsa.  
 & as þai ware in þe se sayland,  
 his sone he has gert tak *on* hand, 1055  
 þe fyrst mad of þe cowpis twa,  
 & for to bring hyme *watir*, ga.  
 þane as he ourē þe burd *can* lout,  
 þe coupe & he bath fel out.  
 þe ways sowne *hym* wesch away. 1060  
 þan wes hard, I treu, to say  
 quhat sorou & quhat care  
 þe fadir mad, þo na but ware.  
 noch-þane þe wou þat he  
 had mad, [he thocht] suld haldin be. 1065  
 & quhen þat he come *percase*  
 to þe kirk of sancte nicholas,  
 he tuk þe secund coupe *in* hand,  
 & one þe altare *fore* offerand  
 It set; bot It was soñ away 1070  
 castine furth but delay.  
 bot sone agan þe coupe he fet,  
 & one þe alterē he it set;  
 bot It wes farrere castyn þan.  
 þare-of wondryt mony man. 1075  
 zet þe thryd tym he mad  
 offerand; bot þe coupe but bad  
 1053. & þare. 1069. fare.

Fol. 190 a.

hale & tere as ne na wauu  
had feld, & þe coupe bath,  
& tald þame quhou, quhen þe  
wes castine out in-to þe se,  
sancte nicholas com soñ þare,  
& sawit hyme fra al sare,  
& brocht hym þare; bot he n  
þane þe puple can kneis bou,  
thankand god þat wes nocht l  
sa for his confessoure to wirk.  
þane his fadir, þat blyth wes,  
mad offerand of þe coupis ba  
to sancte nicholas, þat swa  
had brocht hyme out of mykil  
& passit hame, his sone & he  
to þare awne at-oure þe se.

als of ane vthir man I red,  
þat worthy wes in word & de  
& bocht fele landis & nafi sai  
bot he had nan ayre þam to  
til It betyd hym of case,  
be meryt of sancte nicholas,  
a knaf barne with his wyf to

- þær for sancte nicholas sak  
 his fadir in his place gert mak  
 a fare chapel & honest,  
 & ilke ȝere gert mak gret fest 1115  
 one sancte nicholas day.  
 bot þis fare place oure nere-hand la  
 to þe landis of agazenis,  
 þat ware ful cruel sarrezenis;  
 þe quhilk þis barne tuk & band, 1120  
 & with þame led in-[to] þare land,  
 & to þare king þai mad presand  
 of hyme, þat wes sa awenand.  
 þe quhilk resawit hym thankfully,  
 & betaucht hym his coupe in hy, 1125  
 to serue hyme of his drynk.  
 & þare he dwelt, þo hym sare think,  
 til a ȝere wes cumyng nere-hand.  
 bot til his fadir, þat ham duelland  
 wes soroful for his sonnys sak, 1130  
 at he wes wont, ȝet gert he mak  
 a gret fest for sancte nicholas.  
 & one his day hapnyt of case  
 þe chyld to stand befor þe king,  
 & of þat fest to haf menyng, 1135  
 & hou he was with fais tane.  
 Fol. 190 b. þane in his hart he mad mayne  
 & sichit sare. for þat þe king  
 of þat thing had persawing,  
 & speryt at hym quhat hym amowit 1140  
 to mak sic doule; for he hym lufit.  
 bot þe barne was lath to tel.  
 ȝet þane þe king, þat was fel,  
 hale þe suth gert hym say  
 quhat Ioy at hame wes þat day. 1145  
 þe king was wrath & swore on hicht:  
 "þo nicholas do al his mycht,

deior þe chapel our at nam  
with coupe in hand al alane,  
his fadir & frendis al  
sytynd at met in-to þe hal,  
one sancte nicholas day.  
& quhen his fadir þat herd say  
he wes sa loyful, þat na man  
þe teynd of It tel cane.  
lord of þam al, sancte nicholas  
was lowit, þat ware in þat place  
þat to his merakle can tak text  
hou þat barne in a moment  
was listyt fra sa fare a place  
be vertu of sancte nicholas.  
to quham be honoure & lowing  
of mare, of les, of auld & ȝing,  
oure al þis warld, be land & se  
& euire al tyme, so mot It be.

1165. þat cas.

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END OF VOLUME I.

TEXT.

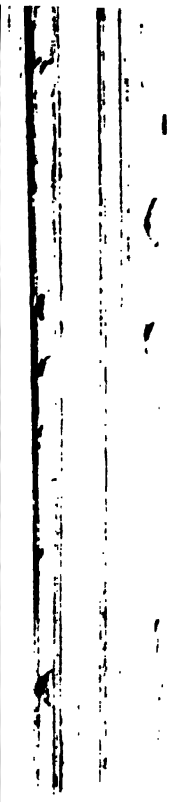






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